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BIOGRAPHICAL NOTICES

OF

THE REV. JOHN GRIFFIN,

LATE PASTOR OF THE CONGREGATIONAL CHURCH, KING STREET
CHAPEL, PORTSEA, HANTS.

THE affecting tributes of fraternal regard to the memory of Mr. Griffin, that are already published,* together with other sources of information within our reach, enable us to present our readers with a memoir of that eminent minister, which, we trust, will do justice to his memory, and gratify the allowable curiosity of the public.

The Rev. John Griffin was born at Wooburn, a rural and secluded village, in the vale of Wycombe, embosomed amidst the chalk hills of Buckinghamshire, on the 22d of April, 1769. His parents were truly pious, and connected with the church in that place, that had been gathered by the labours of

the Rev. Thomas Grove, who was expelled, with five other students, from the University of Oxford, "for praying and reading the Scriptures in private houses." "Losing his father in early life, he was left to the care of a pious and affectionate mother: and his name may be added to the lengthened list of those who having arrived at eminent holiness, date their earliest impressions of a sacred nature to maternal instruction and example."*

It was not, however, to maternal influence alone that Mr. Griffin was indebted for the complete for-

* Atkins, p. 23.

* *The Church Bereaved and her Loss Deplored.* A Sermon preached at King Street, Portsea, April 24th, 1834, at the funeral of the Rev. John Griffin. By the Rev. John Atkins, Southampton, 8vo. pp. 38. Westley and Davis.

The Picty and Character of the Christian Minister. A Sermon occasioned by the Death of the Rev. J. Griffin, preached at George Street Chapel, Ryde, Isle of Wight, April 27th, 1834, with the Oration delivered in the Chapel of the Deceased, on the day of his Interment. By T. S. Guyer, Ryde. 8vo. pp. 42. Hamilton, Adams, and Co.

Brief Memoirs of the late Rev. John Griffin, forty-two years Minister of King Street Chapel, Portsea, who departed this life, April 16th, in the 65th year of his age. 12mo. pp. 64. Simpkin and Marshall.

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mation of his christian character. When he was only nine years of age, the Rev. T. Grove removed to Walsall, and the Rev. Thomas English succeeded him, and to circumstances connected with that event, he owed the maturity of true piety in his heart.

The ministry of that excellent pastor awoke in his mind such an attention to eternal things, that he always owned him as his spiritual father. There resided in Mr. English's family about that time, a young man of piety and talents, Mr. John Cooke, afterwards the able pastor of the Congregational Church at Maidenhead, who took a friendly interest in young Griffin's religious character. When in his thirteenth year, he presented him with a copy of Mason's Pocket Companion, to which "I owe," said Mr. Griffin, more than fifty years afterwards, "some of my early religious impressions." This act of christian kindness was succeeded by many others, that terminated in a mature friendship, some memorials of which are preserved in "The Remains" of that admirable man of God, published by Dr. Redford, of Worcester.

At an early age, young Griffin became a member of the church at Wooburn, and his mind was soon directed to the work of the ministry, and doubtless with the approbation of Mr. English, by whom it is probable he was introduced to the patronage of the philanthropic John Thornton. That excellent man was a member of the Episcopal Church, and with a justifiable preference of that communion to which he was conscientiously united, he offered Mr. Griffin a presentation to College, if he would conform. His difficulties were,

however, insuperable, and he providentially declined the exhibition, which enabled Mr. Thornton to bestow it upon a young convert of Mr. Newton, Claudius Buchanan, afterwards the well known author of *Christian Researches*, &c. and the laborious editor of the New Testament, that was printed for the use of the Syrian Christians.

Mr. Thornton had a mind too liberal and devoted, however, to permit Mr. Griffin's nonconformity to check his kindness, and therefore he proposed to the Rev. Cornelius Winter, of Painswick, Gloucestershire, to receive him into his private academy. Mr. Winter consented, and has left on record, "that Mr. Griffin passed his three years with him, with the greatest credit, in diligence and usefulness."*

That his entrance on the ministry was not characterized by indications of remarkable talent, may be inferred from an observation that the late venerable Rowland Hill once made in the pulpit at Portsea.† "See what it is for God to make ministers! How great things God has done for his servant here. WINTER took him, he continued, and thought him a good lad: but who would have supposed then, he would have made so great a man; see what it is for God to make ministers—he is no man-made parson!"

Besides the ordinary advantages Mr. Griffin enjoyed in the direct instructions of his admirable tutor, he derived considerable improvement from the confidential intercourse of that devoted man, by which his faith in Divine providence and his christian philau-

* Griffin's Funeral Discourse for Mr. Hill, p. 9.

* Jay's Life of Winter.

† Brief Memoirs, &c. p. 9, 10.

thropy were at once strengthened and expanded.

It was during his residence at Painswick that he visited for the first time Wotton-under-edge, and commenced that friendship with Mr. Rowland Hill, that was perpetuated through life.

All who are acquainted with the letters and journals of the devoted Whitfield, will recollect his labours at Portsmouth Common, the olden name of the town of Portsea. Those efforts induced a few humble followers of Christ from the town and neighbourhood to assemble for public worship in a lowly edifice, without a ceiling or a floor, situated in a remote and obscure part of Portsea, called Orange Street. As they gradually increased in numbers and respectability, they were enabled to secure the services of the Rev. Mr. Tuppen, who was distinguished by ability as a preacher, and his devotedness as a Christian, and who subsequently removed to Bath, where he was the predecessor of the Rev. William Jay. The Rev. Mr. Dunn was the second pastor of this rising congregation, but having resigned his office after a few years of useful service, occasioned that vacancy which Mr. Griffin was destined to fill with such eminent ability and success.

Several important stations had presented themselves to Mr. Griffin, but Providence directed his steps to Portsea, and there, during his probationary services, an event occurred, which was not only most encouraging to Mr. Griffin, but of the deepest interest to the Church of God.

Mr. Griffin, anxious to inform the people at Orange-street Chapel of his doctrinal opinions, and of that expository method of instruction which he proposed to adopt amongst them, commenced a course of Sab-

bath morning discourses on the eighth chapter of the Romans. While he was prosecuting this series, he was invited to the village of Horndean, about ten miles from Portsea, to visit a Captain Sims, a member of the church. That worthy gentleman had a zeal for God, but did not possess the knowledge or talent that is necessary to contend with a shrewd intelligent sceptic. Such an acquaintance Captain Sims had in his neighbour Captain James Wilson, who had retired to that village from the East India Company's service in the possession of a moderate fortune. It occurred, that by some undesigned coincidence Captain Sims was to dine with this gentleman on the day of Mr. Griffin's arrival, and he was thus introduced to him. Some pleasant references to the subject of religion took place at dinner, which led to an agreement that the evidences of Christianity should be the subject of sober conversation in the evening. Mr. Griffin and the Captain retired to the summer-house, and entered on a deeply interesting discussion, the substance of which is preserved in Griffin's *Memoirs of Captain Wilson*.* At its close, Captain Sims asked his nautical friend, "Has he convinced you, Captain?" "I will not say much about that," replied Wilson, "but he has said some things I shall never forget."

On the following Sabbath morning Mr. Griffin was to discuss the doctrine of predestination from the 29th verse of the chapter he was expounding.

To his great surprise, Mr. Griffin saw Capt. Wilson enter the chapel, and was greatly perturbed, lest he should fail to do justice to a confessedly abstruse, and to the carnal mind, a most offensive doctrine of the New Testament. As, however, he was committed to its discussion, he

* Pages 39-84.

could not consistently change his subject, and he calmed his mind by recollecting the truth of the doctrine, and with fervent ejaculations for Divine assistance, he began that discourse which melted the unbeliever into tears, and brought him to ask "what must I do to be saved?"

This delightful circumstance doubtless facilitated Mr. Griffin's settlement, and in the year 1792, he was ordained pastor of that church with the laying on of the hands of the presbytery. Such a young minister could not be placed in the midst of a large and increasing population without exciting attention, and from the first year of his settlement at Portsea, the congregation gradually increased, until at length it became one of the largest congregational churches in the kingdom.

Amongst other advantages connected with Mr. Griffin's situation, was its immediate connection with Gosport, the residence of the enlightened and energetic Dr. Bogue. With that eminent minister, it was Mr. Griffin's happiness to live in terms of confiding friendship—they deliberated in private, they travelled and laboured together in public. The rise, progress, and unusual efficiency of the Hampshire County Association may be attributed, under God, to their united influence.

It was at a general meeting of that Association, held at Salisbury, in 1795, that the proposed formation of the London Missionary Society was discussed, at which Captain Wilson, now a member of Mr. G.'s church, was present, and Mr. Bogue, Mr. Griffin, and the Captain were called to the metropolis to attend the first meeting of its friends at the Castle and Falcon Tavern. It devolved on Mr. Griffin to open those important deliberations with solemn prayer, and the devotion of his

whole life to the cause of missions, justified and fulfilled the sacred purposes of that appeal to the Most High.

A discourse delivered by Mr. Griffin on the faith of Abraham had prepared the mind of Captain Wilson to sacrifice the comforts of home and country, should the call of duty require it, and he therefore offered himself to take the command of the first missionary ship that was destined for the South Seas, and which was of course gladly accepted.

Mr. Griffin had entered into married life, and while the Duff was lying at Spithead, in the month of August, 1796, he had the pleasure to receive Captain Wilson and Dr. Haweis as his guests. The comfort of the party was disturbed by the confinement of Mrs. Griffin, accompanied by circumstances that were alike painful and alarming. Dr. Haweis, like the evangelist, was at once a physician and a divine, and his medical skill and fervent prayers were alike blessed. Although one of the twin brothers died immediately after his birth, the younger, John, was spared, and devoted by this pious circle to God in prayers that received a happy answer in his subsequent piety and zeal in the ministry of the gospel.

In the life of a christian pastor who occupied the same station for nearly half a century, a great variety of incident is not to be expected. Thus year after year of Mr. Griffin's life passed away without the occurrence of any events of commanding interest. He had the happiness, however, of seeing his chapel twice enlarged, until it would contain more than a thousand hearers, and still too confined to accommodate the multitude who desired to attend his enlightened, holy ministry. It thus became obvious, that if the spirit of hearing evinced by the inhabitants of Port-

sea was to be fully met, it must be by the erection of another and far more spacious chapel. After prudent financial arrangements, and much prayerful deliberation, the foundation of King Street Chapel was laid in March 1812, and on the 8th of September, 1813, that capacious structure, probably the largest Independent chapel in the kingdom, was opened for public worship.

As the Rev. Rowland Hill had preached at the opening, so he continued to occupy the pulpit for some weeks, while Mr. Griffin fulfilled his annual engagement at Surrey Chapel. He appeared to minister in this new edifice for the first time on the second Sabbath of October, when he preached from Isa. lxiv. 1, 2, "O, that thou wouldest rend the heavens, &c." a discourse that was made memorable by the conversion of his eldest son, who in the following year, to the unspeakable joy of his affectionate parents, and with the entire approbation of the church, united himself with them in christian fellowship, and his devotedness inspired the hope that he would relinquish his profession as a lawyer, and occupy his life, alas, how short, in the ministry of the gospel. The domestic gladness that this event excited, was soon overcast by the sickness and death of Mrs. Griffin. Constitutionally feeble, a numerous family of eleven children had reduced her delicate frame beyond recovery, and she sank in death, to the inexpressible grief of her affectionate family. Mr. Griffin has described, with great fidelity and minuteness, the scenes of her last sickness in his "Memoirs and Remains" of his son,* but we can only transcribe a single passage, but one unquestionably of great interest.

"When she was extremely debilitated, considering herself to be very near the end of life, she wished her husband to procure her seven family Bibles, which was done just a fortnight before her death. She requested her seven children and their father to be present, when, sitting up in her bed with the Bibles before her, she spoke much of the infinite value of the word of God, and the divine consolation which she had derived from it; and then presented a Bible to each child, with a short and appropriate address, beginning with John. The address to each is entered in the children's respective Bibles, as a memorial of their dying mother's love to the word of God, and of her concern that they might all experience the power and blessedness of its sacred contents. When she presented it to John, she said, 'My dear John, you know something of the truths contained in this book, and I hope you will still find them precious;' and soon after she said, 'I perceive it is the will of God that you should be a minister. It has my hearty concurrence. May you be able to preach a full and free salvation! Always remember, that the salvation of Christ is a free salvation; but never forget that the freedom of the Gospel is no freedom to sin.' A consolatory address to her husband, as a father, and especially as a minister—too affectionate—too touching, too commendatory to be described, closed this very interesting and affecting scene."

The anticipation of the dying mother was now to be realized, and Mr. Griffin had the vast satisfaction of seeing his son placed as a divinity student, under the sage and paternal tuition of his venerated friend, Dr. Bogue. The seminary at Gosport, over which that admirable man presided, was partly

* Pages 160—166.

supported by exhibitions from the London Missionary Society, on behalf of students devoted to foreign service—and partly by contributions raised in the county for the education of three or four young candidates for the sacred office at home. Mr. Griffin was the active secretary of the Hampshire Seminary for many years, and such was his delicacy of feeling, that when he perceived that his son's being with Dr. Bogue might lead to the supposition that he was not a disinterested advocate of the Institution, he removed him from that seminary, and obtained his admission to the Hoxton Academy, rather than expose himself to the remote suspicion of being actuated by selfish motives in his advocacy of an important object.

Mr. Griffin had already appeared before the public as the author of *Memoirs of the Rev. Thos. English*, and of several discourses delivered on public occasions, replete with important facts and judicious observations. He now prepared for the press, "*Memoirs of Captain James Wilson*," which, when published, met with so favourable a reception from the public, that a fourth edition has been called for. This work is unquestionably the most important effort of his pen, both as it regards his own reputation and the cause of God, and will long be valued as a memorable record of the power and grace of the Gospel.

Little did this affectionate man imagine that one of his own children was preparing materials for his next important work. But so it was. His beloved John passed through the successive stages of his probationary course until July, 1820, when he entered upon the duties of the pastoral office amongst the church and congregation assembling in Castle Street, Exeter.

But scarcely had he completed the first year of his stated labours, before painful symptoms of pulmonary disease appeared, and so hopeless was his condition, that his father went down to Exeter in December, and by a slow and melancholy journey of three days, brought him back to the bosom of his family again, where, on the 19th of January, he died happily in the Lord, in the twenty-fifth year of his age. This beloved young minister supplied his father with documents and reflections that occupy an octavo volume. Highly creditable as the book is to Mr. Griffin's heart as an affectionate father, and to his judgment as a prudent, faithful minister, yet its interest will not, probably, attract the notice of another generation.

The family bereavements of Mr. Griffin followed each other with painful rapidity. His beloved daughter, Mrs. Laig, died in 1824, and her husband the following year, leaving to Mr. Griffin's care their little orphan family. The venerable Bogue preached the funeral sermon of the latter gentleman, and Mr. Griffin has recited the following affecting conversation, made additionally interesting, as it was his last with his beloved friend and fellow labourer.

"In the vestry, after sermon, he appeared to be deeply affected by the consideration of the bereavements which both of us had sustained, for he said, 'God has greatly afflicted us, my dear Sir; we have, each of us, been deprived of an affectionate wife and several dear children in the prime of their youth, but God has also been very gracious to us, in having afforded us such satisfactory evidence that their spirits are in the mansions of bliss.' I said, 'True, my dear Sir, and it is our mercy that we are not without hope respecting the surviving children. I have very often thought and spoken of what you said to me more than twenty years ago, when speaking of the extent and perpetuity of the Abrahamic covenant, and of the seed of believers being the children

of the promise, you observed,—‘I cannot help thinking that the word of God authorizes us to believe that there is a much closer connexion between the faith of the parents and the salvation of the souls of their children than many suppose; and then you added, I have a strong persuasion that all my children will be saved.’ On my reminding him of this, he burst into tears—the only time I ever saw him weep, more than a suspended tear of devotion and affection in the service of God, except after the death of Mrs. Bogue; but on the morning of this conversation his heart was full and he wept freely, but his tears were tears of gratitude and spiritual joy; and he immediately subjoined, ‘I do not recollect having made the observation you mention, but I dare say I did make it, for I have long entertained these hopes. I do not question the happiness of those who are gone before, nor do I doubt the future happiness of those who remain.’ After congratulating me on the present state of the church and congregation, compared with it when he first knew them, he took a most affectionate leave of me, which, as I mentioned immediately after to my family, affected me very much, but which never suggested itself to me as being the last time that we should see and converse with each other on earth; but, as it was the last, I thank God for such a parting.”

Perhaps it has never fallen to the lot of two contemporary ministers, in contiguous towns, to be so signally useful in their own sphere and the adjacent county, as these two devoted men were. Each raised a feeble interest to respectability and influence, and each was devotedly anxious to extend evangelical nonconformity through their adopted county.

Thus they had the pleasure of seeing the congregations in all the large towns within the County Association, erect new and far more spacious places of worship; and nearly every chapel in the smaller towns considerably enlarged. Through the operation of the Hampshire Society for promoting Religion in the County and its Vicinity, twenty-one new chapels have been erected, and three buildings fitted up for worship, in many

of which churches are organized, Sunday schools established, and pastors ordained. And under God, these happy effects are attributable, in a large degree, to the devoted efforts of Dr. Bogue and Mr. Griffin.

The public spirit that Mr. Griffin had displayed in his own useful life was imitated by his people, who bought their old chapel, and altered an edifice, peculiarly sacred in the associations of many of them, into a *spacious school-room—a working school for girls—and a suit of almshouses for poor members of the church and congregation.* Their Sunday School, with its branches, at that period contained more than 600 children, with about 100 gratuitous teachers.

The laborious efforts of Mr. Griffin, who invariably preached *thrice* on the Sabbath day, together with his many family trials, induced him, now that he had attained to his sixtieth year, to prepare for his own removal, by the election of a co-pastor, in which he was happy to witness the characteristic unanimity of his beloved flock, who chose the Rev. J. Cousens, of Highbury College, to be the associate of their venerated pastor. For some time the immediate necessity of this step was, perhaps, not seen by all; but too soon after, Mr. Griffin’s failing health showed that it was only another illustration of that prudent foresight by which through life he had been characterized. We cannot protract this article much longer, and therefore shall avail ourselves of Mr. Guyer’s affecting account of his last sickness.

“For some months previous to the death of our dear friend, he suffered much from weakness and exhaustion of body; but it was evident, particularly to those who were continually about him, that the mind was strengthening in faith

and holiness—his concern about the things of ~~time~~ and sense almost hourly abating, and the love of life itself, giving way to a desire to depart and be with Christ; so that in his prayers at the domestic altar, he pleaded that if it were the will of his heavenly Father, he would fit the family for the event, and then receive him to himself. About two months since he had a seizure, which seemed to threaten immediate death, but reviving by the next morning, he told his family that he was not at the time conscious of his situation; but on learning that he was thought to be dying, he manifested not the least alarm or anxiety, even by a look. To a member of his family he said that morning, "my dear child, how great are our mercies!—my mercies. It is a great mercy I am not in distress of mind. I have no distress in *looking back*, though I have much to humble me. No distress in *looking forward*; for I am trusting to that grace, resting on that foundation where every Christian who enters heaven must rest, whether he be in some respects an ignorant man or a minister, who may be supposed to know more." He sat up in his room for a few hours in the day, at this early part of his confinement, when he frequently, at the close of day, led the family devotions. But his strength failed him, and the last time he was so engaged, was when pillowed up in bed, and the family who were resident in the house, and the domestics were surrounding him, he desired his daughter to read the 46th Psalm, 'God is our refuge, &c.' He then asked for the Bible; resting it on his lap, and laying both his hands on it, he offered up the following prayer:—

"O God, the God of this precious book, the book which we have loved all our life, and do still love; O God support us for we are feeble and weak, but thou art immutably the same. In this book all is reality! O grant us an assurance of a joyful resurrection to an immortal life. O God bless my family—bless my dear partner—be her strength and consolation, support her in the prospects before her, be her portion, and enable her to expect thy presence. Bless, O bless our dear children, be their support and consolation under the separation, and suffer them not to be overwhelmed; be their God of providence and grace, bless them in all things, temporal and spiritual. Bless the dear little children,* O bless them, be thou their guide and preserver, that we

may all meet around thy throne to adore thee for ever. Bless our servants, make them thy servants, and may they be with us when we shall meet to part no more. Bless, O bless the church, pour thy spirit upon it, whenever they meet on thy Sabbaths, do thou meet with them, that we may all at length meet in heaven, to unite our praises with the redeemed."

"His conversations and advice to the members of his family, were characterized by calmness, dignity, and spirituality of mind, proving to them that he was *dying as he had lived*. He spoke of his church and people with the tenderest affection, but as having no anxieties respecting them, having committed them in faith to God. Soon after his confinement to his room, he increased in a desire, 'if it were the will of his Father,' (a term he generally used) to *go home*; saying, I now wish the church and my family to pray for my release, for I can no longer be of use to either. On one occasion he thought himself going; he had the family called; but his fine constitution again disappointed him, and he revived. He said, 'I *did* think I was going: now my dear James read Simeon's appearance in the temple.' 'Lord now lettest thou thy servant depart in peace,' &c. He then desired him to go to prayer; after which he conversed with cheerfulness. His sons' attentions leading him to speak of Jacob's sons, he said, 'O how I love those *holy men* of old! How I love those *holy records*! Being in conversation with his son James, his son asked him if he felt appalled at the mysteriousness of the invisible world, into which he was soon to enter, or whether he ever had any misgivings as to its reality. He replied no: these are matters of faith; reason cannot help one here; I have long done with reasoning, it is simply a matter of faith.' Then his son added, have you any doubt as to the truth of revelation! O no, none whatever. My mind is solely engaged about my *own interest* in it. And you have no fears of your interest in it? No, through mercy, he replied I have not had for some years. On his son returning from chapel one morning, he said, I have been preaching, dear father. He said, 'Have you, my dear son? may God bless it. I have done with preaching; my work is done! but it is my mercy that I leave a son to carry on the cause of my dear Redeemer.' As he became weaker, the disease and the anodynes necessarily administered, rendered him often incapable of conversation; but when a little relieved, his mind was continually looking for the change, saying, 'I long to go home. I am going where I shall be happy.'

* His grandchildren.

The subject of the atonement was, evidently, as it ever had been to him, a great subject of delight and consolation. Speaking one night with much feeling, of the shed blood of the Pascal Lamb, he turned to those sitting by his bedside, and with much emphasis said, 'Yes, that is what I shall want, and you will want—and you will want.' His beloved partner asked him once if he felt any fear at the thought of dying. He said, 'No, *not fear*, but I feel the solemnity, the *great solemnity* of entering into the presence of God.' He several times repeated verses of hymns, all descriptive of his desire to depart and be for ever with the Lord.

'O that the happy hour were come,
To change my faith to sight, &c.'

'Prepare me, Lord, for thy right hand,
Then come the joyful day, &c.'

"The 121st Psalm, 'I will lift up my eyes unto the hills, &c.' seemed to afford him much delight. He repeated the commencement with much emphasis. Language cannot describe the peculiar tenderness of the husband and father, who had ever been the brightest example in this respect, but now its manifestations were the perfection of loveliness! Heavenly loveliness! On one occasion, when his family was standing around his bed he exclaimed; 'the Lord bless you my dear wife, my own dear children, I believe he will bring you all to heaven.' When he could no longer bless them with his voice, his embraces and his looks spoke to the last the feelings of his soul. The Sabbath-day week before he died, he said, at an early hour in the morning, 'I shall go home to-day,' addressing himself to his dear partner, 'and I am full of thought my love! full of thought my love! I long to go home.' He requested her to read the 17th chapter of St. John to him, which she did, and then the 14th and 15th, till he could bear no more. He appeared some time in devotion; all he said was characterized by a heavenly waiting frame of mind. On the doctor leaving the room, he said, 'he thinks me dying. I hope I am. *I am ready*, if it is the Lord's will to take me. The Lord's will be done.' His son Samuel said, 'He that has led you all your journey, will not leave you now.' He said, 'No, he is mine.' He sent for his servants, presented them with books, and spoke appropriately to each, saying, 'you have been faithful servants, and though I am not the best of masters, I have often prayed for you to Him who is—serve him.' To his son Samuel, then present, he said, 'My dear son, you have through grace been enabled to maintain your character, live

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near to God, support his cause, and he will never leave you. A few hours will put the subject for ever at rest with me. The Lord be abundantly with you, and bless you.' On Monday morning, he said, 'I thought I should have gone home by this time. I thought I should have taken leave of the church on the Lord's own day—I hoped I should, but it is over.' It was evident that he did take leave of it in spirit on that day, and of the world also, for he spake but little after. About half-past eleven on the night of April 15th, there was so great a change in the breathing, that though he appeared easier, and to be put into a more comfortable position, yet those with him thought it a presage of the closing scene, and called the whole family, who soon assembled in the room of the dying saint. No gloom was there, but all felt it as the gate of heaven. They looked on the loved form of the departing husband and parent, but he could no longer look at them. He had turned his head round upon his pillow to die, and with the utmost composure had closed his eyes on all earthly objects, and drawn his feet up into the bed, to be gathered unto his fathers, and thus surrounded by his affectionate family, beloved wife, children, grandson, servants, and two of his faithful friends—he sweetly slept in Jesus, without a struggle or a groan."

We regret that we can only find room for the following extract from Mr. Atkins's able and eloquent portraiture of Mr. Griffin's character.

"The character of his mind was strength: no one could enter into argument with Mr. Griffin, without being compelled to feel that he had to contend with superior, I might almost say, gigantic mental power. He selected his positions with caution, maintained them with a calmness not to be ruffled, and a firmness that never flinched. His cool and wary habits of thought, by which he viewed the subject of dispute in all its bearings, made him acquainted, alike, with its weaker and stronger points; with the eye of a practised wrestler, he seized on the defenceless position of his opponent, and, ere he was aware, defeated his antagonist, and laid him prostrate on the ground. Let it not be hence inferred, that he was fond of argument only for the sake of disputation, or to evince his skill. None could be more remote than himself from the character of a disputant,

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in the ordinary sense of the term: his habits of reasoning arose from the cast of his mind, in which the judgment appeared in the greatest perfection amongst the other faculties; from his habits of cautious inquiry—from his communicative and conversational disposition—and from his desire to elicit, maintain, and propagate truth. But whilst his mind was distinguished by vigour, it may be questioned whether it was equally and originally marked by agility and quickness:—that agility which seizes upon the greatest subject with one grasp; and that quickness which penetrates the profoundest with almost the keenness of intuition: that power, in fact, which, in military phrase, gives possession of a subject by a *coup de main*. His conceptions were clear, comprehensive, and sometimes vast; but they were not instantaneous and vivid: they resembled not the fabled form of Minerva, that sprang, at once, full armed and perfect from the head of Jove; but rather an Egyptian sphynx, chiselled out with immense labour, yet maintaining its just proportions; extending at times to an imposing grandeur, but, in beholding which, the spectator is reminded as well of the patient effort expended in the operation, as of the effect that is produced. Aiming, in all his habits, rather at the useful than the ornamental, the imaginative faculty appears not to have been in him, originally, very vigorous, nor was it cultivated with sedulous care. Hence, whilst his preached sermons and his written treatises excited a deep and powerful interest, the effect they produced was rather to be attributed to the rich stores of intelligence with which they were fraught, and the facts and illustrations with which his extensive observation supplied him, rather than by any vigorous flight of the imagination, or by the lambent light of fancy that was thrown over the whole. Thus, the style of his composition, though nervous, correct, and idiomatic, was not equally distinguished by the minor graces of elegance and taste.

“Theology, in what its name imports, the science of God, in his revealed character, and in the administration of his moral government, was his great, his master theme. In this, he found subjects whose vastness satisfied his capacious spirit, while their sanctity raised it to an unearthly elevation. Not from professional duty alone, but from congenial taste, he devoted to this enquiry the best energies of his regenerated nature; and his attainments were correspondingly large. Truth, in his system, presented not a mutilated distorted form,

in which one point is elevated to the depression of another, but, connected in all its bearings, and congruous in all its parts, it exhibited the just proportions and divine lineaments of moral beauty. Doctrine and duty, promise and precept, privilege and obligation, were assigned their proper positions; doctrine was traced out in its practical bearings, and practice was retraced up to the only source that could invest it with the steadfastness of a principle and the sanction of a law. His preaching corresponded with the archetype of truth which his mind had formed. It was neither doctrinal, practical, nor experimental, exclusively; but all and each in turn. He never wearied by an insipid sameness, a monotonous ringing of changes on favourite subjects, but exhibited truth before the minds of his auditory, in all its lovely proportions and varied forms. Hence, as he was never likely to be allured by the eccentric wanderings of some northern meteor, so his flock, well instructed and correspondingly guarded, were no less preserved from the prevailing errors of the times.

“No man ascertained more clearly, or believed more firmly, the truth of the inspired volume, than your late revered pastor; either as it relates to the fundamental grounds upon which it rests, as a revelation from God, or the import of its component parts. It was not in the nature of his mind to take any thing on trust: hence he examined, cautiously, the validity of those credentials by which the sacred records are attested; and thus, though he assigned to reason its proper province, in reference to divine revelation, and felt that the truth of Scripture being established, the duty of a creature is as much involved in believing what God has declared, as in performing what he has enjoined, even where the subjects, thus revealed, may surpass the powers of the human mind; yet this did not prevent him, with modesty and humility, from inquiring into the reasonableness of those truths themselves. He thus became a scribe well instructed in the mysteries of the kingdom: he ascertained for himself, and represented to others, that the peculiar doctrines of the sacred volume, against which error and scepticism especially level their attacks, appear, as far as they are comprehensible, to be as reasonable as they are divine; as deeply founded in the essential principles of our moral constitution, as they are clearly revealed in the pages of the inspired volume. In his preaching he entered into what may be termed, the *rationale* of divine truth; and that without overlooking its high authority and imperative

claims. He belonged, in fact, to that class of divines, in which Howe and Edwards, and Williams and Dwight, are the distinguished ornaments. As to the *mode* of his delivery, it was characterised by manly pathos, beautiful simplicity, holy earnestness, and uniform gravity; aided by the supplementary advantages of a voice, equally vigorous, sonorous, and flexible; and a countenance that expressed, without effort, all the varying emotions of his soul."

Our readers will feel obliged to those gentlemen, who have issued from the press those memorials that are named on the first page of this article; and we trust will be prepared to welcome the extended memoir of Mr. Griffin, which we understand is to be published under the sanction of his esteemed family.

HISTORICAL FACTS CONNECTED WITH PUBLIC PRAYER.

The following Paper contains the introductory Lectures of Dr. Porter on *Public Prayer*, which will form an instructive sequel to the paper selected from the same author in our July Number, on *Primitive Preaching*.

HISTORY OF PUBLIC PRAYER.

AMONG the ancient Jews, prayer constituted an important part of the synagogue worship. The most solemn and formal of these were those called the *eighteen prayers*. To these, which are ascribed to Ezra, Rabbi Gamaliel is said to have added a nineteenth against the Christians. Three times a day, at the stated hour of prayer, all who were of age were required to repeat these prayers; and on synagogue days, viz. Monday, Thursday, and Saturday, they were offered up with great solemnity, in the public assemblies.

Besides these nineteen prayers, the deliberate reading of which would occupy about ten minutes, others of a less formal kind were intermingled in their worship, and multiplied, till they gave to their synagogue service, in the time of Christ, that undue *length*, with which he found fault. It seems, too, that this part of worship, among the Jews, degenerated into a superstitious and ostentatious formality, for which our Saviour severely rebuked the Pharisees. So exact were they as to the external form of this service, that if it was inconvenient for them to join

the public assembly at the synagogue, when the hour of prayer arrived, they dropped whatever they had in hand, and offered up their devotions in the open street or market place. This custom, however unseemly, still exists in Catholic, and even in Mahometan countries.

ORDER OF PUBLIC PRAYER.

In the primitive Christian church, the prayers, connected with reading the scriptures and singing, were so brief or so informal, as scarcely to be noticed in the descriptions of public worship transmitted to us. All these descriptions agree in saying, that the regular season for the public prayers was *after sermon*.

To prevent mistake in the remarks which follow, it should be remembered that the Lord's Supper was administered in the primitive churches on every Sabbath. Between the sermon and the communion service, was the seasons of prayer; which was offered, not in one continued address to God, but in successive addresses, adapted to the condition of different persons, who were usually, at least in the eastern churches, divided into five classes; viz. (1.) The *Catechumens*,

that is, *hearers* or *enquirers* who were especially desirous of receiving religious instruction. (2.) The *Energumens*, or persons supposed to be possessed by evil spirits. (3.) *Candidates for baptism*. (4.) *Penitents*, or those who were under the discipline and censures of the church. And (5.) The *Faithful*, including all who were in regular standing as communicants. It seems probable, that excepting the most general distinction of *catechumens* and *faithful*, separate prayers for these classes were rather occasional than stated. But on this point and several others we are left in some uncertainty by the writers of that period. All these writers, for example, agree in saying that the first four classes above mentioned, were sent away from the assemblies, before the communion service began. But whether each class was dismissed successively, when the prayer appropriated to themselves was finished, or whether they were all dismissed together, before the communion service, seems doubtful, from the different statements of Justin, Chrysostom, Augustine, Ambrose, and the "Apostolical Constitutions." Probably the usage of different churches varied somewhat in different places and circumstances.

But while the above four classes might not be present at the prayers peculiar to the Faithful, there was still another class, called *Hearers*, including Jews and Infidels, who were sent away before any of the prayers began.

The Deacon offered the first prayer for the Catechumens, because, as Chrysostom says, "they were viewed as yet aliens; not having liberty or confidence to pray for themselves, but needing the help of those who are already initiated, or ingrafted, into Christ." This was followed by another

prayer, from the minister, called *the benediction of God*, and closed by an audible response of *Amen* from the people. Any catechumens, by falling into scandalous sin, was liable to be thrust down to the rank of a hearer only; but after three years he might be permitted again to pray with the catechumens.

POSTURE IN PRAYER.

Justin Martyr says that the people stood in prayer. According to the Apostolic Constitutions, they were to *kneel* in the first prayer, for the Catechumens, and to *stand* in the second. Origen often closed his sermon with an exhortation to the people "to *stand up* and pray." In the Gallican churches, at a later period, kneeling was accounted the most becoming posture, though a majority of the people often continued standing. Both standing and kneeling were evidently thought proper, though standing was most common.

It was a general custom to pray with the face directed towards the east. The various reasons which have been alleged for this custom, I might examine at length, but the enquiry would be rather curious than important. Having adverted to this subject under the history of the pulpit, I will only add, that in my opinion, all these reasons may be resolved into a misconception of a few figurative texts, where allusion is made to Christ as the "day-spring,"—"the sun of righteousness,"—"the light of the world," &c. and where he is supposed, with no good reason, indeed, to be represented as *coming to judgment* from the east. Probably, too, the *superstition* (for so it must be called,) of praying with the face eastward, might have had more connexion than the Christians were aware with the Pagan custom of worship-

ping the rising sun. At least this is quite as supposable, as that the Christian sabbath itself should have retained the name of *Sunday*, derived from the same Pagan origin. As to *gesture* in prayer, it need only be said, that stretching forth the hands towards heaven, was a common attitude of supplication in the Jewish church, as it has been in all periods since.

LENGTH OF PRAYERS.

If I mistake not, the fact is quite observable in the history of the church,—(though I am not aware that others have made the remark,) that where there is least of *spirituality* in religious worship, there is most of *formality* and undue length. In the Jewish church, the longest specimen of prayer that was recorded, is that of Solomon at the dedication of the temple; and this, though on a great public occasion, did not exceed six or eight minutes in length. But in later periods of that church, when the spirit of religion declined, and external forms were substituted for vital godliness, their prayers were protracted by “vain repetitions;” and they hoped to be heard for “their much speaking.”

So it was in the Christian church. Nothing could exceed the simplicity with which our Saviour, both by precept and example, taught his disciples to pray. But as the primitive simplicity of the gospel passed away, and the *forms* of devotion were again substituted for its *power*, the external rites of worship were extended, in number and length. In the time of Chrysostom, however, the whole service in public worship did not much exceed an hour; so that prayers could not have occupied more than fifteen or twenty minutes. The division of the assembly into different classes, and the adaptation of

distinct prayers to each, whenever it was introduced, was clearly not of apostolic origin; though prescribed in what was called the *Apostolic Constitutions*, a work, to say the least, of very questionable character, as to both authorship and antiquity. The form of prayer at the communion, as given in that work, is at least half an hour in length.

All we can affirm with certainty is, that from the fifth to the tenth century, while the church was losing the spirit of piety, she was increasing in the ceremonies and formalities of worship. Clerical ambition, aiming at the debasement of the people, not only discouraged the study of the scriptures in private, but suspended the reading of them in public. At length clerical indolence and ignorance gave up *preaching* too, and all public exposition of the scriptures. The inferior clergy devoted the seasons of public worship to saying mass; while the pope and his cardinals were engrossed with the management of state affairs. Thus for many centuries, both in the Romish and the Greek church, the great business of the Christian ministry, namely, to preach the gospel, has been given up; and, except so far as the spirit of the Reformation has compelled these degenerate churches to a different course, deluded men have been led to place their hopes of heaven, not on their knowledge or love of the truth, but on the number and length of their prayers.

PRAYING TO CHRIST, AND IN HIS NAME.

That this was a practice of the primitive church, authorized by Christ himself, is evident from the fact, that, while on earth, he commanded his disciples to pray to him, and in *his name*; that he received worship with *approbation*; that after his ascension Christians did

worship him, as in the case of the dying Stephen; that *angels* were commanded to worship him, as in the first chapter of Hebrews, and *did* worship him, as in John's apocalyptic vision of the worship in heaven.

The letter of Pliny to Trajan, as is well known to every reader of history, furnishes testimony unquestionable, that it was the custom of the early Christians to offer worship to Christ, as God. In later periods, the proof is abundant, that it was customary among the fathers, sometimes to address a part or the whole of a prayer, directly to Christ. Especially was it the universal practice to mention Christ, as the object of divine honour, in the *ascription* at the close of prayer,—thus, “For to thee belongs glory, honour, and adoration, and by thee to the Father, in the Holy Spirit, world without end.” Again, “Through Christ our God and Saviour, by whom be glory and adoration unto thee, in the Holy Ghost, world without end.” Tertullian, plainly referring to the customary form of doxology to the Trinity, in the close of prayer, rebukes those who attended the Roman games, by asking, “How they could praise a gladiator, with the same mouth that had united in saying, *εὐχαριστοῦμεν*, world without end, &c. to Christ their God.”

The most customary form of doxology was, “Glory be to the Father, and to the Son, and to the Holy Ghost.” Basil says, this form was used by Irenæus, Clements, Eusebius, Origen, &c.—and that it was common in all the eastern and western churches. The occasion of Basil saying this, in allusion to the Arian heresy, is important; for it seems that another form of doxology, “Glory be to the Father *in or by* the Son, with the Holy Ghost,” was occasionally

used, but without any designed difference of meaning, till Arius adopted this latter form, to denote an inferiority of the Son and Holy Ghost to the Father. And from this time the more exact phraseology was carefully observed by all who did not adhere to the Arian heresy.

PRAYING FOR THE DEAD.

Tertullian, in the third century, was the *first* who mentioned this practice. In the following ages it gradually gained ground; for so enlightened a man as Augustine evidently fell in with this superstition. He not only speaks of the prayers offered for the soul of his mother, Monica, at her funeral; but himself prays for her after death, “that her sins might be forgiven, and that she might rest in peace, with her husband.”

When we consider to what an absurd and impious pitch this superstition has since been carried, till not only the last mite of the peasant was extorted, but the revenues of princes was put in requisition, to purchase the prayers of a mercenary priesthood, for the repose of the soul after death; it may be proper to inquire briefly, *how* a practice so plainly unscriptural, was introduced into Christian worship. So far as I am able to trace it, the process was substantially the following.

1. The pious example and hopeful death of distinguished Christians, were mentioned in prayer, as they still are, with great propriety, for *the benefit of the living*. And for the same reason, thanks were rendered to God for their holy lives, their triumph over death, and deliverance from sin and sorrow.

2. The transition from this general mention of departed saints to a direct praying for their souls, was promoted by the *collateral influence*

of various opinions which obtained currency. For example; many of the ancients believed the souls of the righteous, between death and the judgment, to be in some place called *Hades* or *Abraham's bosom*, admitted to an imperfect happiness, and waiting in a sort of probation, for a perfect and endless felicity. The degree of this ultimate felicity, however, they supposed would be modified by the character sustained in this intermediate state, which they regarded as an *appendage* or *continuation* of their earthly probation; their condition thus rendering them proper objects of prayer to the living.

Coincident with this opinion was another, that in the millennium, Christ would personally reign with his saints on earth; the pious dead being raised for this purpose; and that a part in this first resurrection, was a blessing for which living Christians might pray in behalf of departed friends.

3. The movings of natural affection, combined with dark and indefinite views respecting hereafter, led to this practice. Death extinguishes the recollection of what was bad, and strengthens the fond remembrance of what was good and endearing in friends while they were living. Praying for them after death, therefore, became among the ancient fathers, a kind of pagano-Christian testimony of love to their characters, and at the same time, of the firmest belief in their immortality.

I will only add that we have, in this case, a new demonstration, from the monstrous doctrine of popish purgatory, superinduced on an error comparatively harmless at first, that a small deviation from the simple instructions of the Bible, may be fraught with immense dangers to the church.

USE OF LITURGIES.

This part of the subject is properly divided into a question of *authority* and a question of *expediency*. The former only belongs to the *history* of prayer.

In the primitive simplicity of the Jewish church, there is no evidence that its worship was conducted by forms; though in its degeneracy, as I have already stated, such forms were introduced and greatly multiplied.

Nor can it be alleged with any plausibility, that a liturgy was prescribed by the authority of Christ, or sanctioned by primitive, apostolic usage in his church. Should any one pretend this, it were reasonable to demand of him, What has become of that liturgy? Who of modern ages has seen it? Who ever saw it? It is quite incredible that such a document, had there been one, should not have been preserved, nor alluded to in the New Testament, nor in all the early history of the church.

But it is said, Christ gave his disciples a form of prayer, called the Lord's Prayer, and commanded them, "When ye pray, say,—Our Father," &c. Did he then mean to restrict them, on every occasion, to the use of *just so many*, and *just the same words*? If not, there is no ground of controversy. If he did mean this, as some strenuous advocates for liturgies maintain, and must maintain, as essential to their argument from this case, then I ask by what authority have bishops and councils themselves departed so widely from this brief, simple form of words? If I am sacredly restricted to the language of the "Lord's Prayer," not two minutes in length, how could I, in conscience, use a liturgy of human compilation, larger than the whole New Testa-

ment? The truth is, the great Teacher only meant to give a standing example of what constitutes the proper *spirit* and *subjects* of prayer. So the Apostles understood this matter, as their own practice unquestionably shows. So the whole primitive church understood it. Augustine, in his one hundred and twenty-first epistle, says,—“We are free to ask the same things that are desired in the Lord's Prayer, *aliis atque aliis verbis*,—sometimes in one manner of expression, sometimes in another.”

When and how then, did liturgies come into use? I answer promptly, nothing of the kind, that is genuine, can be fixed upon for the first three hundred years after Christ. When the Arian and Pelagian doctrines began seriously to disturb the church, various forms of expression, occasioned by public controversy, gradually insinuated themselves into the language of prayer, and it was deemed necessary by the Council of Laodicea to require, by ecclesiastical regulations, that ministers, instead of using the liberty before enjoyed, should always keep to *one form* of prayer; that is, should not pray, “*pro arbitrio, sed semper easdem preces*.” This form, however, each minister *might compose for himself*, provided that, “before using it, he should consult with learned and experienced brethren.” This regulation was explained, as already in existence, by the Council of Carthage, A. D. 397. About twenty years after after this, that is 416, the Council of Milan ordained, that none should use set forms of prayer, except such as were approved in a synod.

The result of my inquiries on this subject is, a full conviction that no forms of prayer were prescribed by public authority till the

fifth century. Before this, forms were used, at the option of individual ministers. But Tertullian, speaking expressly of prayer, and of the *Lord's* prayer particularly, says, “There are many things to be asked *according to the various circumstances of men*.” And again he says, “*Sine monitore, quia de pectore oramus*”;—*we pray without a monitor (a set form) because we pray for the heart*.

There is one *other circumstance*, rather incidentally mentioned, but still, distinctly mentioned, by Clemens Alexandrinus and Tertullian, which seems to me quite decisive against the early use of liturgies. It is this, that the act of *reading* a prayer must employ both the *hands* and *eyes* of the reader; whereas these said fathers say, “We pray with the head lifted up, and the hands stretched out towards heaven.”

And Origen, in his treatise on prayer, maintains the necessity of *closing the eyes*, to avoid the interruption of external objects. In his treatise *Contra Celsum*, too, he says, that in prayer “we should close the eyes of the body, and elevate those of the soul.” Now it must have been a gift next to inspiration that should enable a man to read prayers with his *eyes shut*, and his *hands raised* to heaven. It would be vain to say, that these forms were recited *from memory*; for, besides that this was never the practice of any church, ancient or modern, Bishop Burnet has well said, that after superstition became prevalent, as in the eighth and ninth centuries, there were so many *missals, breviaries, rituals, pontificals, graduals, antiphonals, psalteries*, and a great many more; that the understanding how to officiate became a *hard piece of trade*, not to be learned without long practice. To perform this task by *memory*,

was, therefore, clearly impracticable.

I shall close this historic sketch with a word respecting the *English Liturgy*.

After the long night of superstition, as the day of the Reformation dawned on the church, it found the clergy *too ignorant* to pray or preach in a becoming manner. A book of *homilies* was prepared to aid them in preaching; and a book of *prayers* to be read instead of both extemporary devotions, and the Romish Liturgy. The English Prayer Book, however, was *chiefly compiled* from the *Romish*, retaining superstitions respecting extreme unction, the real presence in the eucharist, praying for the dead, &c. Three years after its first establishment, which was 1547, it underwent such a revision, as to exclude from it the above peculiarities of the Catholics. Several other changes in it were made, at different times, up to 1661,—but no authorised revision has since taken place.*

* At a time when the merits of the English Liturgy were discussed with much zeal and ability, *Bishop Hall*, in a formal defence of it, made the following candid and catholic remarks:

"Far be it from me to dishearten any good Christian from the use of conceived prayer in his *private devotions*, and upon occasions also in *public*. I would hate to be guilty of pouring so much water upon the Spirit, to which I should gladly add oil rather. No, let the full soul freely pour out itself in gracious expressions of its holy thoughts into the bosom of the Almighty; let both the sudden flashes of our quick ejaculations, and the constant flames of our more fixed conceptions mount up from the altar of a zealous heart unto the throne of grace; and if there be some stops or solecisms, in the fervent utterance of our private wants, these are so far from being offensive, that they are the most pleasing music to the ears of that God unto whom our prayers come; let them be broken off with sobs and sighs, and incongruities of our delivery, our good God is no otherwise affected to this

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Having dispatched the question as to *authority* in favour of liturgies, as derived from the Bible, or the usage of the church; we can hardly dismiss the topic of set forms in prayer, without looking at the other point which I mentioned, namely, the question of *expediency*.

The arguments in favour of liturgies are summarily such as the following:—

1. It is said, if they are not *enjoined* in the Bible, still they are not *prohibited*; but are at least allowable to those who think there are good reasons for using them. On this point there can be no dispute. It must denote great ignorance or prejudice in any one to say that God has *forbidden* forms. He has not legislated on this subject one way or the other; any more than he has determined in what *language* a minister shall pray;—or what *version of the Psalms* shall be read; or what *tunes* shall be sung; or whether the sermon shall be on a short text or a long one,—shall be a written or unwritten discourse. One man can preach well without a manuscript; another cannot preach at all in this manner. One needs

imperfect elocution, than an indulgent parent is to the clipped and broken language of his dear child, which is more delightful to him than any other's smooth oratory. This is not to be opposed in another, by any man that hath found the true operations of his grace in himself.—What I have professed concerning *conceived prayers* is that which I have ever allowed, ever practised, both in private and public. God is a free Spirit, and so should ours be, in pouring out our voluntary devotions upon all occasions; nothing hinders but that this liberty and a public liturgy should be good friends, and go hand in hand together; and whosoever would forcibly separate them, let them bear their own blame—the over vigorous pressing of the liturgy, to jostling out of preaching or *conceived prayers*, was never intended either by the law makers, or moderate governors of the church."

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spectacles to read the Bible; to another they would be an incumbrance. Every one, not troubled with an over-scrupulous conscience, on things indifferent, will be satisfied with two maxims of Paul;—"Let every one be persuaded in his own mind;" and "Let all things be done decently and in order."

2. It is said that great *irregularities and improprieties* occur in *extempore prayer*, which are avoided by forms. It is certain that ignorance, affectation, eccentricity, or indiscreet zeal, may lead to sentiments and forms of expression, in prayer, chargeable with irreverence, if not absurdity. I suppose too, that all who have been accustomed to listen to extempore prayers, have sometimes been pained with embarrassment, and hesitation in the speaker; or have known him turn aside from the proper business of devotion, to give a compliment or reproof to some one present. Well written forms may, doubtless, provide against irregularities arising from diffidence, unequal abilities in ministers, or uncertain frames, which vary with the caprice of circumstances.

3. It is said, that the propriety of forms in prayer is virtually admitted, by all who use *precomposed psalms or hymns* in their devotions, these being in fact *forms* of prayer and praise. The late Mr. Newton, of London, who, though an Episcopalian, had as little bigotry as any other man, treats this grave subject in a strain of pleasantry;

"Crito freely will rehearse
Forms of prayer and praise in verse,
Why should Crito then suppose,
Forms are sinful when in prose?"

"I have heard," he adds, "of a minister, who used to compose

hymns, '*pro re nata*,' in the pulpit, giving out one line, and then another, as the congregation proceeded in the singing. If I were persuaded, (he continues) that forms are unlawful in prayer, and yet approved of *singing* in public worship, I should greatly covet the talent of *extempore hymn-making*, that I might maintain consistency in the whole service."

It should be remarked, however, that this reasoning is rather specious than solid. For a *hymn*, as well as a *tune*, must be precomposed, or it could not be *sung in concert* by a choir. The same word on the same note must be uttered at one breath by different voices; to do which *extempore* would be impossible. But *praying* is not an art, in the same sense. Only one voice is heard; and both thought and language, may be, and often should be, really "*pro re nata*." If Mr. Newton had carried through his argument, and proposed that *tunes* should be composed extempore, and sung in concert, he must have seen its fallacy.

On the other hand, it is alleged *against* forms, and in favour of extempore prayers,

1. That these forms are inconsistent with freedom and fervency in devotion. It is said that they tend to produce a *dry, cold, formal* mode of praying; and that in fact a precomposed prayer, even if *written* by a devout man for his own use, is readily distinguished by his fellow-worshippers from a prayer that comes at the moment warm from the heart. Accordingly it is said by one accustomed to both modes of worship in England, "I never saw any Dissenting congregation appear half so irreverent and unaffected in prayer, as I have seen those who attend the service of the Established Church."

2. Extempore prayer is not ne-

cessarily nor commonly extravagant in manner. For the few cases of this sort that can be named, at least among educated ministers, there is a great counterbalance of those whose prayers are characterized by pertinence, propriety, and solemnity. And why should it be otherwise? when, as Baxter says, "Any man, if he is hungry, can beg for bread; or if he needs it, ask help of a physician, or lawyer, or landlord, as well without a studied form as with it. A very child, if he sees but a pedlar's pack opened, where there are abundance of things which he desireth, will learn without book to say, *O father, give me this, and give me that.* So will the soul that seeth the treasures of Christ. He that knoweth God and his works, and knoweth his own sins and wants, is acquainted with the best *prayer-book.*"

3. No set of forms can be framed sufficiently *various*, to correspond with the endless diversity of circumstances, in which men are placed. The attempt to regulate the *social intercourse* of men in this way would be deemed preposterous. How could a man maintain an argument, or dispatch his business in market, or converse with his friend, if he must know beforehand every word that is to be spoken? How could the concerns of a *family* be conducted in this manner for a single day? And why should men, in expressing their desires to their Father in heaven, forbear to vary their language, with changing circumstances? So inconsistent are set forms with the free out-pouring of the heart before God, that they must greatly tend to damp the spirit of real prayer. It is difficult to conceive how social prayer-meetings, in a *revival of religion*, could be conducted by a book of forms. Should such an experiment be made, doubtless the revival

would die, or the prayer-book be laid aside. I presume, that even in *families*, this restricted use of forms has a decided tendency to destroy the spirit, if not ultimately the form itself of devotion. Accordingly, it is probable that in three fourths of the families of Christendom, that have daily family prayer, it is performed without book?

4. There is, on the whole, *more danger of embarrassment*, in praying by forms, than without them. What if the dim-sighted minister should at the moment of commencing his book-prayer, lose his spectacles? Job Orton says, "I have sometimes felt pain at the *hesitations of Dissenting ministers*, but much more at the blunders of those who read prayers." He then speaks of being at a funeral, where the officiating clergyman was a most devout minister, who had read the burial service about one hundred times a-year for forty years successively. Yet he says, "The candles held at the grave being almost blown out, this worthy man could not, or would not, repeat without book, the two last Collects, but blundered in the most painful manner."

Bishop Patrick was eminent, when young, for fervour in prayer. When advanced in age, he visited an old Dissenting friend, and was requested to lead in family devotions. But having long been accustomed to forms, he was so embarrassed, that he rose from his knees, with an apology to the family; and received from his friend this plain rebuke: "You have made a sad exchange for your lawn sleeves and mitre." Baxter says, "the man who has neglected to walk, till he has lost the use of his legs, is in a bad condition, if his coach and crutches are taken from him."

The foregoing remarks on the

history of public prayer, and the use of liturgies, seemed to demand a place, in discussing a subject which has been much controverted,

and which should be, once at least examined by every man who is entering on the solemn official duties of the ministry.

THE END OF THE DAYS.

THOUGH the disclosures of the New Testament, with reference to revealed truth, are more ample and minute than the discoveries of the Old, yet in no age of the world has the church been unacquainted with the fundamental doctrines of the Christian system. Traces of the various articles of our faith may be found in the earliest times—intimations faint indeed and obscure, yet sufficient for human guidance—so that Christianity is not so much a new revelation as it is the filling up and completion of former communications. It places before us in distincter light and more vivid colouring that which was the hope and stay of our fathers, and what they could only see in dim and clouded vision, it permits us to behold as if with open and unveiled face. The doctrine of "life and immortality," the most important notices of which are in the Christian Scriptures, was not without a witness in the "ancient days"—it has been revealed with clearer evidence and more ample portraiture to us, but it was unfolded also by Moses and the prophets—and the believing Jew, amid the darkness of a typical dispensation, was taught to recognise, as we do, a period when the "heavens shall be no more."

The physical changes which our earth has already undergone, have lately occupied much of the attention of inquiring and philosophic minds. Evidences of mighty disruption have been placed before us by geological investigation, con-

firming the inspired account of the two great periods, the first morn of creation and the deluge, when the land was submerged, and its covering of "many waters" alone appeared. The recurrence of such a catastrophe has been interdicted by a divine promise—the waters are no more to prevail—and the beautiful bow in the clouds, is the appointed memorial that everywhere and at all times, they are to find "a bound fixed by a perpetual decree." But another agent is to be called into operation as powerful and destructive; and when our planet shall have fulfilled the number of its successive revolutions, the elements of which it is composed are to "melt with fervent heat."

The time of this "end" was largely agitated in the apostolic age; but the "seasons" belong to Him, who, in the exercise of his undoubted prerogative, has been pleased to reserve them as "secret things" to himself. With this arrangement man has had the temerity practically to express his dissatisfaction, and his vain and restless curiosity has led to a multitude of speculations, which have only tended to expose the grossness of his folly, and the mischief of his presumption. Instead of applying himself to the practical study of the momentous topics that are revealed, the pride of unsanctified intellect has led him away to pry into things hard to be understood, and to attempt to remove the veil from the undiscovered purposes of

the Deity. The plans of heaven have, however, in this respect, been wisely ordered—to keep the finite creature in his place—to give him a humbling sense of his own inferiority—and to lead the modest and unassuming Christian to the exercise of patient trust and confidence, as one who must “walk by faith.”

Some of the early Fathers were of opinion that the final catastrophe of nature, and the advent of the Saviour to judgment, would take place in the night, founding the notion upon the parable of the ten virgins, and upon those passages in which the day of the Lord is spoken of coming as a thief in the night. Hence vigils were instituted during the night-time, that at his coming they might be found watching, and this practice is still continued in the Roman and Greek churches. The sentiment, with a slight modification to flatter their love of national distinction, was prevalent among the Jews: it was a rabbinical conceit, that God would judge them in the day when employed in reading the law, and the Gentiles in the night, when utterly secure and careless.* The opinion is referred to in the following interesting passage from Lactantius, relating to the two-fold advent of Christ:—“The Sybils,” says he, “also shew, that it would not be otherwise, but that the Son of God would be sent from the supreme Father, to deliver the just out of the hands of the impious, and to destroy the wicked with the

cruel tyrants. For one of them declares:—

‘While saints her bulwarks from the foe defend,
Heaven shall unfold, and Sion’s King descend,
Whose vengeance e’en on kings and heroes hurl’d
Shall cite to judgment an assembled world.’

“Likewise another Sybil:

‘God from the solar orb a King shall send,
And bid the wasted world her warfare end.’

“And again another:

‘the captive he shall free,
The yoke unbind, the impious law restrain,
The burden ease, and break the oppressor’s chain.’”

* Lactan. Div. Instit. lib. vii. c. 18.—

“Sybillæ quoque non aliter fore astudent, quam ut Dei filius a summo patre mittatur; qui et justos liberet de manibus impiorum; et injustas cum tyrannis æviventibus deleat; e quibus una sic tradidit:

“Ἡξεῖ καὶ μακάρων ἰδιῶν πολὺν ἔξαλα-
πάξει,
Καὶ κέν τις θεὸν βασιλεὺς πεμφθεὶς ἐπ’
ἰδίῳ
Πάντας ὀλεῖ βασιλεὺς μεγάλῃς καὶ φῶτα
ἀρίστας,
Εἰθ’ ἥτως κρινεῖται ὑπ’ ἀφθίτου ἀνθρώ-
ποισι.

Item alia Sibylla:—

Καὶ τότε ἅπ’ ἡλὸς πέμψει θεὸς βασιλῆα,
Ὅς πᾶσαν γαίαν πᾶσι πολέμοιο κακοῖς.

Et rursus alia:—

— ἡμετέρας δελείας
Ζυγὸν δυσέαστακτον ἐπ’ αὐχένι κείμενον
ἀρεῖ,
Καὶ δεσμὸς ἀθίως λύσει δεσμὸς τε βιαίως.

Oppresso igitur orbe terræ, cum ad destruendam immensarum virium tyrannidem humanæ opes defecerint; aliquid capto mundo cum magnis latronum exercitibus incubabit; divino auxilio tanta illa calamitas indigebit. Commotus igitur Deus et periculo ancipiti, et miseranda comploratione justorum, mittet protinus Liberatorem. Tunc aperietur cælum medium intempesta, et tenebrosa nocte; ut in orbe toto lumen descendantis Dei tanquam fulgur appareat; quod Sybilla his versibus locuta est:—

— ὁππότε ἂν ἔλθῃ
Πῦρ ἴσται σκότος ἐν τῇ μέσῃ νυκτὶ με-
λαίνῃ.

* The following remark is in *Medrash Tehillim* on Psalm ix. 8: “When the holy blessed God shall judge the Gentiles, it shall be in the night season, in which they shall be asleep in their transgressions; but when he shall judge the Israelites, it shall be in the day time, when they are occupied in the study of the law.”

"The terraqueous globe being thus oppressed, when human force shall prove ineffectual to subdue the tyranny of immense power, the world seized upon by lawless bands shall succumb; so great will be the calamity, that it will need the divine assistance. God, therefore, moved with the ambiguous danger and complaints of the just, will immediately send the Deliverer. Then in the dreary darkness of midnight, the heavens shall unfold, that the light of the descending God may appear, like lightning to the whole world; which the Sybil has described in these words:—

'But as he comes, his pathway midnight shrouds,
While fire, at awful pauses, rends the clouds.'

This is the night which is celebrated in vigils, by us, on account of the advent of our King and God; the occasion of which is two-fold, because in it he returned to life, after he suffered, and will hereafter receive in it the dominion of the earth. Such is the Deliverer, the Judge and Avenger, the King and God whom we call Christ."

Another erroneous sentiment prevalent in the early ages of the church, with reference to the last times, represented the day of judgment, with its awful concomitants, as nigh at hand. Cyprian expresses this to be his belief, as well as Tertullian, who, in many parts of his writings, regards the consummation of all things as coeval in point of time with the dissolution of the Roman empire.* "We

Hæc est nox, quæ nobis propter adventum regis, ac Dei nostri pervigilio celebratur; ejus noctis duplex ratio est, quod in ea et vitam tum recepit. cum passus est; et postea orbis terræ regnum recepturus est. Hic est enim Liberator et judex, et ultor, et rex, et Deus, quem nos Christum vocamus.

* Cyprian, De Mortalitate, p. 163. Tertullian, Apol. c. 32.

have another," he says, "and greater necessity which urges us to pray for the emperors, and for the prosperity of the whole empire and condition of the Romans, since we know that the violent commotions which are impending over the whole world, and even the end of all things, which threatens the most horrible desolation, is retarded by the continuance of the Roman empire. We would willingly avoid these evils; and while we pray that they may be deferred, we favour the duration of the Roman power." Grotius and Locke have both embraced the notion, that the apostles themselves believed the end of the world would happen in their time; and Gibbon has availed himself of this admission, to account for the rapid spread of the Gospel under their ministry. It is to be regretted that this pernicious error should have been sanctioned by the authority of the two former writers; for if it be true that the apostles were wrong in a subject of so much importance, their credit as inspired men is at once destroyed, and we must concede to the deist the divine origin of the gospel revelation, as far as it is connected with their writings. The notion is principally founded upon 1 Thess. iv. 15. "But we which are alive and remain," &c. from which it is argued that Paul thought that he should be alive at the Saviour's coming. Such a mode of expression is, however, common with the best writers, and is employed not to denote themselves individually, but to indicate a body to which they belonged. The pronoun *we* is used with beautiful propriety by the apostle, because whatever happens to the members of the Christian church may be regarded as affecting each individual, as they form one collective body, under one head, governed by one spirit,

and animated with mutual love. To correct an erroneous impression made by a misconstruction of his words, the apostle wrote his second epistle to the Thessalonians, to shew that a thousand years with the Lord are as one day—that a succession of mighty events will precede his coming—that the man of sin must grow up in gigantic stature, arrive at vigorous maturity, and decline in lengthened dotage, before the period of universal retribution. Fondly, however, did the early Christians cling to the idea that the Judge was at the door—the oppressions under which they suffered contributed to their retention of it with such tenacious grasp—they saw the sign of the Son of Man in every meteor that glared across the heavens, or earthquake that shook the nations—and at the recurrence of these extraordinary phenomena they “lifted up their heads” in the hope that their “redemption drew nigh.”

It is not, however, the design of the present paper to investigate the time, the causes, or the phenomena of the dissolution of our earth; but to notice the singular prevalence of the doctrine of its final destruction by fire, and to endeavour to account for its wide-spread diffusion.

Heathen Notices of the Conflagration.

1. The Fathers, when discussing this doctrine, frequently appeal to the recorded sentiments of heathen writers in its favour.

The author of the *Questiones et Responsiones ad Orthodoxos*, a work falsely ascribed to Justin, says that Clement of Rome, in his epistle to the Corinthians, appeals to the writings of the Sybil, as testifying that the world should be destroyed by fire. The writer must either have been mistaken, as there is no

such allusion now in the epistle, or the fragment which is still wanting at the close of c. 57, must have contained it. Justin remarks,* “and even the Sybil and Hystaspes declared, that there should be a destruction of corruptible things by fire. And those who are styled Stoic philosophers teach, that God himself will be resolved into fire; and affirm that the world shall be renewed by a change. But we entertain far higher notions respecting God the Creator of all things, than that he should be subject to any change. If then, in some things, we hold the same opinions with the poets and philosophers whom ye honour, and in others entertain views more sublime and more worthy of the divine nature; and if we alone are able to prove what we say, why are we unjustly hated above all men? For when we affirm that all things were ordered and made by God, we hold apparently the same doctrine as Plato; when we speak of a destruction by fire we agree with the Stoics.” To the same effect speaks Minucius Felix:—“As to the general conflagration of the universe, to imagine that either the whole

* Justin Apol. i. p. 30. Thirdly. Καὶ Σίβυλλα δὲ καὶ Ὑστάσπης γενήσονται τῶν φθαρτῶν ἀνάλωσιν διὰ πυρὸς ἱεράσαν —. Quin et Sybilla et Hydaspes quæ corruptibilia sunt consumptum iri per ignem dixerunt. Qui vero appellantur Stoici Philosophi ipsum etiam Deum in ignem dissolutum iri opinantur, ac novum per mutationem mundum fore dicunt. Nos autem præstantius aliquid his quæ mutantur Deum universorum factorem, esse intelligimus. Quapropter cum similiter quædam cum his qui apud vos sunt in honore poetis et philosophis, quædam vero amplius etiam et divinis, et quidem soli cum demonstratione, dicamus, cur ita supra omnes inique odils sumus expositi? Cum namque a Deo omnia exornata esse et creata dicimus, Platonis sententiam referre videmur; cum autem exustionem fore, Stoicorum:

element of fire would not suffice to consume the world, or if it could, that it was impossible it should have endured so long, is equally erroneous. For what maxim is plainer, more self-evident, than that whatever has beginning must have an end? And what is created must one day or other perish? And consequently, that the heavens, and all things contained in them will be dissolved. It is the opinion of the Stoics that the moistures of the earth being spent, the habitable globe shall be consumed with fire; and the doctrine of the Epicureans is, that the supplies of nature being exhausted, the whole world and the elements shall perish in flames. Plato says, that some parts of the world are buried in the sea, others consumed by fire; and though he often affirms the world to be eternal and indissoluble, yet he always subjoins that it may be destroyed and perish when its Creator pleases.* The Fathers thus appealed to heathen authorities in support of their impugned and persecuted faith, as Paul did when addressing the Athenians, and shewed that they were not, in this instance, setting forth a strange doctrine; but that glimpses of it had been afforded to

those whom their opponents were accustomed to honour and respect.

2. Many of the ancient sects of philosophy held the doctrine of a universal conflagration.

In the East it formed a prominent feature in the creed of Zoroaster, who taught that the conflict between Oromasdes and Arimanes, or light and darkness, the good and evil principle, should continue till the last day—that then the good principle should be reunited to the supreme God from whom it at first issued—that the evil should be overcome and subdued—that then the darkness should be destroyed, and the world, purified by a conflagration, should become a luminous and shining abode, into which evil should never more be permitted to enter. From the East art, science, and philosophy travelled westward, and the doctrine passed in their train to the Greeks: The Stoics incorporated it in their system—it was one of their fanciful conceits, that the stars were nourished by the vapours of the ocean, and of the moist earth; and when that nourishment should be spent, they hold that being of a fiery nature, they would prey upon the body of the earth, and consume it after they had consumed the water.* Seneca, who was a professed Stoic, remarks, “A time will come when the world, ripe for a renovation, shall be wrapt in flames; when the opposite powers shall in conflict mutually destroy each other; when the constellations shall dash together; and when the whole universe, plunged in the same common fire, shall be consumed to ashes.”† When the old man in Scipio’s dream speaks to his nephew, and shows him from

* Minucius Felix, Octavius. 39. “Ceterum de incendio mundi aut improvisum ignem credere, aut difficile non cadere vulgaris erroris est. Quis enim sapientium dubitat, quis ignorat, omnia quæ orta sunt occidere, quæ facta sunt interire? Cælum quoque cum omnibus, quæ caelo continentur, ita ut capisse desinere? Fontium dulces aquas maria nutrire in vim ignis abiturum Stoicis constans opinio est; quod consumpto humore mundus hic omnis ignescat; et Epicureis de elementorum conflagratione et mundi ruina eadem ipsa sententia est. Loquitur Plato, partes orbis nunc inundare dicit, nunc alternis vicibus ardescere, et cum ipsum mundum perpetuum et insolubilem diceret esse fabricatum, addit tamen, ipsi artificii Deo soli et solubilem, et esse mortalem.”

* Cicero, de Nat. Deo. lib. ii.

† Senec. Consol. ad Marciam, c. ult.

the clouds the earth upon which we live, Tully makes him to relate that though our actions should be great, and fortune favour them with success, yet there would be no room for any lasting glory in this world, being itself transient and fugitive, a deluge or conflagration, which necessarily happens at certain periods, sweeping away all records of human actions.

3. References to the doctrine are found in many of the classical poets.

Orpheus, according to Plutarch and Clemens Alexandrinus, taught it to the Thracians; and traces of it are now found in the verses which are attributed to him. The passage in Ovid is well known : *

"The fates have also doom'd the time shall come,
When sea and earth, and the withering
palace
Of high heaven shall burn, and the vast
frame
Of this world pant expiring."

Lucan represents Cæsar, after the battle of Pharsalia, as taking pleasure in contemplating the bodies of the dead, not allowing them to be buried, or, which was the manner of burial, to be burnt. The poet then reads him the following lesson: †—

* Ovid. Met. i. 256.

"Ease quoque in fati reminiscitur affore
tempus
Quo mare, quo tellus, correptaque regia
celi
Ardeat et mundi moles operosa laboret."

† Lucan Phar.

"Hos, Cæsar, populos si nunc non usserit
Ignis,
Uret cum terris, uret cum gurgite ponti.
Communis mundo superest rogos, ossibus
astra
Misturus. Quocunque tuam fortuna vo-
cabit,
Hæ quoque eunt animæ; non altius libis
in auras,
Non melleo loco Stygia sub nocte jacebis.
Libera fortuna mors est: capit omnia tellus
Quæ genuit: cælo tegitur qui non habet
urnam."

N. S. NO. 117.

"Cæsar,

If now these bodies want their pile and urn,
At last, with the whole globe, they're sure
to burn.

The world expects one general fire: and
thou

Must go, where these poor souls are wan-
dering now.

Thou'lt reach no higher in the ethereal
plain,

Nor 'mongst the shades a better place ob-
tain.

Death levels all: and he that has not room
To make a grave, heaven's vault shall be
his tomb."

The following is cited by Cle-
mens Alexandrinus from Hystas-
pes. *

"T will come, that day will surely come
in time,

When the gold-faced heavens shall shed
abroad

Their treasured heaps of fire, and hungry
flames

Shall rage, lawless, consuming all above,
And all beneath: then black eclipse shall
spread

Her veil o'er all, the waters of the deep
Vanish into smoke, the trees shall wither,
And the baked air shall no longer raise
The winged fowl."

4. The mythology of the North contains many striking allusions to the dissolution of the world by fire.

It was a Druidical opinion, ac-
cording to Strabo, that fire and
water would, at some future period,
prevail over the world. Casnodyn,
a bard of the fourteenth century,
embodies in the following poem
this piece of Druid lore, copying
the Mabgyvreu of Taliesin: †

"He whom we know

Will suddenly prepare the field of judg-
ment:

* "Ἔσται γάρ, ἔσται κῆνος αἰῶνος
χρόνος,
Ὅταν πυρὸς γίγνοντα θησαυρὸν σχάσῃ
Χρυσωπὸς αἰθήρ· ἢ δὲ βοσκηθεῖσα φλόξ
Ἀπαντα τάτιγνα καὶ μετάρσια
Φλῖξει μανίς. Ἐπὶ δ' ἄρ' ἐκλίπη τὸ
πᾶν,
Φυῶδες μὲν ἔσται κυμάτων ἅπας βυθός,
Γῆ δ' ἐνὶ ὕδασι ἔρημος, ὃς ἄνθρωποι
Πτερωτά φύλα βαστάσει πύρρηνος."
† W. Archibol. p. 431.

To us will he come and will not keep
silence.

When God shall reveal his countenance,
The house of earth will uplift itself over us;
A panic of the noise of legions in the conflict

Will urge on the flight;

Harshly the loud-voiced wind will call:

*The variegated wave will dash against the
shore;*

*The glancing flame will take to itself the
vengeance of justice.*

*Recruited by the heat of contending fires
E'er bursting forth."*

In a similar manner the Stoic philosophy taught that the destruction of all things by fire would be preceded by an inundation. Seneca discusses this point at large, asserting that the deluge will contribute to purify and prepare the earth for a new race of inhabitants, more innocent and virtuous than the present.* This is the doctrine of Lucan:†—

"So shall one hour, at last, this globe controul,

Break up the vast machine, dissolve the whole,

And time no more through measured ages roll.

Then Chaos hoar shall seize his former right;

And with anarchy and eldest night,

The starry lamps shall combat in the sky,

And lost and blended in each other die;

Quenched in the deep the heavenly fires shall fall,

And Ocean cast abroad o'erspread the ball;

The moon no more her well-known course shall run,

But rise from western waves and meet the sun;

* Quæst. Nat. lib. iii. c. 29.

† Lib. i. 72.

"Sic enim compage soluta
Sæcula tot mundi suprema coegerit hora,
Antiquum repent iterum chaos omnia:
mistis

Sidera sideribus concurrent ignea pontum
Astra petent: tellus extendere littora
nolet,

Excusquetque fretum: fratri contraria
Phœbe.

Ibit, et, obliquum bigas agitare per orbem
Indignata, diem poscet sibi: totaque discors

Machina divulsi turbabit fœdera mundi."

Ungovern'd shall she quit her ancient way,

Herself ambitious to supply the day:
Confusion wild shall all around be hurled,
And discord and disorder tear the world."

The northern mythologists, according to the Bishop of Dromore, Dr. Percy, considered nature as in a state of perpetual labour and warfare. Her strength they regarded as continually wasting, and her dissolution becoming every day more perceptible. At last a confusion of the seasons, with a long and preternatural winter, is to ensue. The moral world is to be no less disturbed and troubled than the natural. All the malevolent and hostile powers, whom the gods have heretofore with difficulty confined, are to burst their chains and fill the universe with disorder. The hosts of heroes from Valhalla shall in vain attempt to assist and support the gods; for though the latter will destroy their enemies, they will nevertheless fall along with them; that is, all the inferior divinities will fall in one great conflict back again into the bosom of the Grand Divinity, from whom they proceeded as emanations of his essence, and who will survive all things. After this the world becomes a prey to flames; which are, however, destined rather to purify than to destroy it. Such is the doctrine of the Edda, when divested of its allegorical dress.* The annexed extracts are from Bartholin's Latin version of the Völuspá.

"The giant Rymer arrives from the east, carried in a chariot: the ocean swells: the great serpent rolls himself furiously in the waters, and lifteth up the sea.† The eagle screams, and tears the

* Mallet, Nor. Antiq. ii. 169.

† The superstition of the serpent in the sea is of ancient date. It is mentioned by Isaiah, c. xxvii. l.

"In that day shall Jehovah punish with his sword,

dead bodies with his horrid beak. The vessel of the gods is set afloat."

"The vessel comes from the east: the host of evil genii arrives by sea: Loke is their pilot and director: their ferocious squadron advances, escorted by the wolf Fenris: Loke appears with them."

"The black prince of the genii of fire issues forth from the south, surrounded with flames: the swords of the gods beam forth rays like the sun.* The rocks are shaken and fall to pieces. The female giants wander about weeping. Men tread in crowds the paths of death. The heaven is split asunder."

"New grief for the goddess who defends Odin. For Odin advances to encounter Fenris; the snow-white slayer of Bela, against the black prince of the genii of fire. Soon is the spouse of Frigga beaten down."

"Then runs Vidar, the illustrious son of Odin, to avenge the death of his father. He attacks the murderous monster, that monster born of a giant; and with his sword he pierces him to the heart."

"The sun is darkened; the sea overwhelms the earth; the shining stars vanish out of heaven; the fire furiously rages; the ages draw to an end; the flame ascending links the vault of heaven."†

His well-tempered, and great, and strong sword,
Leviathan the rigid serpent,
And Leviathan the winding serpent:
And shall slay the dragon that is in the sea."

* Rev. xii. 7, 8. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels."

† The philosophy of the Stoics agreed with the Scandinavian mythology in supposing a dissolution of the inferior deities, certain intelligences governing under the direction of the supreme Divinity, coeval with the dissolution of the world. Hence the remarkable passage of Seneca the tragedian:—

"Jam jam legibus abrtis
Mundo cum veniet dies
Australis Polus obruet
Quicquid per Libyam jacet
Arctons Polus obruet
Quicquid subjacet axibus:
Amissum trepidans polo
Titan excutiet diem,
Cæli regia concidens
Ortus atque obitus trahet,
Atque Omnes Pariter Deos."

Heathen Notices of a Renovation.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Such is the doctrine of Holy Writ. It teaches us to regard the awful and majestic circumstances of the final day, as the sublime preparative of a noble and more enduring system. The convulsions of nature prepare the way for a general renovation. "Behold," says Jehovah, "I make all things new." Abodes of bliss and beauty will follow the wreck of material nature for the saints of the Most High. A scene of harmony will succeed this scene of confusion—a world of glory will follow this world of deformity—a state of blessedness will succeed this state of misery—the ravages of the conflagration will be followed by a new creation—for "I saw," says one, "a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."

Some faint and feeble dawnings of this inspiring prospect were seen by pagan eyes. The world, according to Seneca, "being melted and re-entered into the bosom of Jupiter, this god continues for some time totally concentrated in himself, and remains concealed as it were, wholly immersed in the

*Perdet Mors Aliqua, et
Chaos*

Hercul. Oct. v. 1102.

"When the laws of nature shall be buried in ruin, and the last day of the world shall come, the southern pole shall crush, as it falls, all the regions of Africa. The north pole shall overwhelm all the countries beneath its axis. The affrighted sun shall be deprived of its light; the palace of heaven falling to decay, shall produce at once both life and death, and some kind of dissolution shall in like manner seize all the deities, and they shall return into their original chaos."

contemplation of his own ideas. Afterwards we see a new world spring from him, perfect in all its parts; animals are produced anew; an innocent race of men is formed under more favourable auspices, in order to people this earth, the worthy abode of virtue. In short, the whole face of nature becomes more pleasing and lovely.*

Origen remarks:†—"The philosophers of the Portico say, that at the end of a certain time there will be a purification of the world, after which a state of order will take place which will be immutable."

Clemens Alexandrinus says of Heraclitus;—"For he had learnt from some foreign philosophy the doctrine of the purification of the wicked, which the Stoics afterwards called ἐκπύρωσιν; through which they are of opinion, that men of every kind must live again. In this manner they represent the resurrection."

The same doctrine is conspicuous in the northern mythology. The Völuspa has the following stanzas:

"Then (after the death of the gods and the conflagration of the world) we see emerge from the bosom of the waves, an earth clothed with a most lovely verdure. The floods retire: the eagle soars wheresoever he lists, and seizes his fishy prey upon the tops of the mountains."

"The fields produce their fruits without culture; misfortunes are banished from the world. Balder and his brother, those warrior gods, return, to inhabit the

ruined palaces of Odin. Do ye conceive what will then come to pass?"

"The gods assemble in the fields of Ida; they discourse together concerning the heavenly palaces, whose ruins are before them: they recollect their former conversations, and the ancient discourses of Odin."

"A palace more resplendent than the sun rises to view; it is adorned with a roof of gold: there the assemblies of good men shall inhabit; and give themselves up to joy and pleasure, throughout all ages."

The history given us by the ancient writers of the phoenix, has been regarded as an apologue or fable, intended to symbolise the doctrine of the renovation of the world.

"Let us consider," says Clement,* "that wonderful sign which occurs in the regions of the East, in Arabia. There is a certain bird called a phoenix. It is the only individual of its kind, and lives five hundred years. When the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense, and myrrh, and other spices, into which, when its time is fulfilled, it enters and dies. But as the body decays a certain kind of worm is produced, which, nourished by the juices of the dead bird, puts forth feathers, and when it is at length grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to the city called Heliopolis; and in open day, flying in the sight of all men, places them upon the altar of the sun, and having done this hastens back to his abode."

Clement, who appears fully to have credited this story, along with Herodotus, Pliny, and Tacitus, introduces it to illustrate the doctrine of the resurrection, in which he is followed by Tertullian and Ambrose. But Tacitus relates, in his account of this imaginary bird,

* Senec. Epist. ix. et Quæst. Nat. lib. iii.

† Orig. adversus Celsus, lib. v. "Θασι δὲ οἱ ἀπὸ τῆς Στοιᾶς, κατὰ περίοδον ἐκπύρωσιν τὸ παντὸς γίνεσθαι καὶ ἑξῆς αὐτῷ διαδόμηναι, πάντ' ἀπαράλλακτα ἔχουσαν."

‡ Clem. Strom. v. p. 235. "Οὐδὲν γὰρ ἔσται, ἐκ τῆς βαρβάρου φιλοσοφίας μαθὼν, τὴν διὰ πυρὸς κάθαρσιν τῶν κακῶς βεβιωκότων, ἢν ὁσπερ ἐκπύρωσιν ἐκάλισαν οἱ Στωικοί· καὶ ὅν καὶ τὸν ἑῷον ποῖον ἀναστήσεσθαι δογματίζουσι· τῷτ' ἐκείνου τὴν ἀνάστασιν περιπόντες."

* Clement. Epist. Cor. c. 25.

that it was "consumed in flames of fragrance;"* and the fancy of some Christian writers has seen in this circumstance an allegory, unfolding not only the destruction and revival of the body, but of the world itself.

If, however, we reject this notion, and suppose that the ancients received the story as a grave matter of fact, without any mythic meaning, it is still evident, from the other testimonies adduced, that sentiments analogous to the scripture doctrine of the "end of the days," were entertained out of the pale of the Jewish or Christian church, and circulated in districts remote from the locality in which the light of revealed truth shone.

Two reasons have been assigned to account for this singular fact.

1. Access to the Jewish Scriptures. But this will not account for it to the full extent. It may be true that Greek philosophy derived some of its brightest views from the lamp of inspiration—that an extensive acquaintance with the Jewish writings prevailed in the countries contiguous to Judea, especially after the Septuagint was published—that Moschus quoted Job, Callimachus the Psalmist, and Virgil Isaiah, but how could the far distant Scandinavian and Celt have access to the same source. Besides, the full revelation of the consummation is in the Christian, not in the Jewish Scriptures—the doctrine is but obscurely and unfrequently hinted at in the latter—so that the most intimate and familiar knowledge of them must have been possessed, to convey any notion of the truth to a heathen reader.

2. It has been supposed that information of the sublime events descended in the pagan world by the current of a constant and uninterrupted tradition. This will not, however, of itself, solve the difficulty. The dispersion of mankind, and the migration of its families to the various regions of the globe, occurred at a period when but a faint glimmering of the day of Christ had dawned upon the world, and when, from anything to the contrary apparent in the scripture history of the time, posterior events were wrapt up in impenetrable darkness. There is indeed some ground for supposing that the Fathers of our race were more fully acquainted with the "last times," than what the Mosaic narrative states. This is sanctioned by the account, however apocryphal it may be, which Josephus gives of the pillars of Seth, erected in consequence of a prophecy received from Adam, that the world should have a double destruction, one by water and another by fire. We learn from Jude, that Enoch, the seventh from Adam, prophesied of the "Lord coming to execute judgment." Upon the whole, then, it is reasonable to conclude, that the Antediluvians received a revelation with reference to the latter days—that this was embodied in what are called *præcepta Noachidarum* and *dogmata Noachidarum*, precepts and doctrines which the patriarch transmitted to his descendants—which were handed down from them by tradition, and at last embodied the doctrine under discussion, in the philosophy of the Stoics, the poetry of Rome, and the mythology of the North.

† Tac. Annal. lib. vi. 28.

Wigston Magna.

SECOND LETTER FROM A CHURCHMAN AT CAMBRIDGE, WITH REMARKS THEREON.

(To the Editors.)

GENTLEMEN,—You “frankly invite” me to use your pages to prove the justice of my opinions. I thank you for your courtesy, and, as I have no wish to be misunderstood, I will avail myself of it so far as to say a few words by way of explanation and in self-defence. You complain that you are unjustly charged with having made an “unfair use” of my critique; that it is “unfair” so to quote the writings of an author as to leave an impression that he cordially recommends a publication, with the fundamental principle of which he is utterly at variance, will, I think, be admitted even by a candid Dissenter. I am unwilling to believe that aught disingenuous was intended; nor should I again have adverted to the circumstance, had you not alluded to it in your “remarks.” You refer me to the “Primary Address,” and other declarations of your party; and you ask me to say, in “the fear of God, if they contain ‘blasphemous and anarchical principles.’” Those publications inculcate sentiments *subversive of the existing alliance between the Church and the State*. I should be truly sorry to wound the feelings of any pious, conscientious Dissenter; but truth and honesty, nay Christian charity itself, alike forbid me to retract the assertion, that such opinions are *blasphemous and anarchical*; they are blasphemous, because —if carried out in practice—they would unchristianize the nation. The church is to the state what religion is to a man: when, therefore, a nation, in its *national capacity*, refuses to acknowledge Christianity and its divine Author, in its *public acts*, and in providing a support for its ministers, it (like the individual who disowns his creed) does virtually renounce it and God, it becomes, in short, atheistical. They are anarchical, because they strike at the foundations of public order and public tranquillity. Separate the Church from the State and you destroy our unrivalled Constitution in Church and State. “Mr. Whewell,” says a very able writer, “has truly and emphatically said ‘the Church is the heart of our social body’;—the contest is not *only* about the Church, although the Church may stand the brunt and be the first point of immediate attack;—for every man defends his own property in defending the property of the Church, and guards his own happiness in maintaining its integrity; and if Englishmen would rally round the throne,

they must rally round the altar; and in rallying round the altar they *do* rally round the throne.” Can you wonder, Gentlemen, that holding these opinions, I have called your party “RECKLESS.”

I have said that Mr. Binney, “in this ‘Sermon,’” is superior to his companions (by whom I, of course, meant the great body of Dissenters,) and I maintain that the “sublime and heavenly spirit of universal love” displayed in that discourse, has very little about it in common with theirs, who feast upon the virulence, abuse, and falsehood, which abound in the pages of the *Patriot*, the *non-Christian Advocate*, and the publications of the *Ecclesiastical Knowledge Society*, and who, may I ask, are the patrons and purchasers of these base periodicals, unless they be the “political faction”—(political, because they scruple not to employ means eminently secular for advancing the sectarian interests of their party;—because, were it not for *politics*, dissent itself “would be perpetually breaking to pieces for want of any vital principle to keep it alive;”—because Dissenting Ministers have made use of nearly “every public meeting to cast the most bitter imputations against the Clergy, and to turn the meeting to a political purpose;” because political meetings have ere now profaned their chapels; * because their measures tend to overturn our *civil*, not less than our ecclesiastical, polity; and lastly, because if their champion, the *Chronicle*, says true, “it is notorious that the success of the Reform Bills was mainly achieved by the energy and local influence of the Dissenters in the large towns and commercial counties?”)—of whom Mr. B. has the “bad eminence” of being a distinguished leader?—Again; I have stated that the Independents will, in “their hearts,” denounce Mr. B. as a LATITUDINARIAN. I will not draw back from this assertion. Does not Mr. B. make use of a term in the *Appendix*, very like (I have not the pamphlet by me) “sectarian exclusiveness,” placing it in juxtaposition with “ecclesiastical assumption?” Who are these sectarians who maintain the divine right of their system of church govern-

* *Finbury Chapel*, see *World*, March 28, 1831; *Brunswick Chapel*, Mile End Road, see *Morning Advertiser*, Jan. 12, 1833, &c. &c.

meet, and from whom Mr. B. expects opposition, if they be not a very large majority of the opponents of ecclesiastical establishments? Said I not true, Gentlemen, that the "Sermon" alone furnished abundant incidental evidence in contradiction of your allegation, that Mr. B. is the "faithful representative and expositor of the sentiments of his colleagues?" I was neither disappointed nor surprised at the temper of your notice of the "Address;" but your clumsy attempt to blind churchmen to the real effect of your measures, by making your designs appear very amiable, vastly amused me. Art and misrepresentation, however, characterize all your articles on the constitution and offices of the Church; even an "Essay" in the last number of your periodical, contains, among other fictions, the very strange assertion, that Churchmen are "indebted for the very preservation of what they deem their Church and the Church to the favour of a temporal prince" (!) I cannot tell how you reconcile your conscience to the use of such unfair methods of attack, unless the new light which you seem to possess respecting the unlawfulness of national religion, has likewise instructed you that the Apostle, having quoted the affirmation of "some," "*Let us do evil that good may come*," was grievously in error when he added, "*whose damnation is just*."

I am, Gentlemen,

In all Christian courtesy,

Your obliged humble Servant,

A CHURCHMAN.

Cambridge, August 5, 1834.

We thank our unknown correspondent for the opportunity which his letter gives us of referring to the several topics it contains, as we anxiously desire that serious, conscientious churchmen should understand the sentiments and feelings of the body we represent, on those and kindred subjects.

As our Cambridge antagonist does not believe that we intended to use the passage we quoted, disingenuously, we will not waste time further upon it, except to remark, that in our *Short Notice* we quoted the title of his pamphlet, from which the extract was taken, and

when our readers found that it advocated the *Divine Authority of Episcopacy*, they must have been credulous indeed, if any of them supposed that a writer, who could take such ground, intended cordially to recommend a publication "with the fundamental principles of which he is utterly at variance."

Upon the more important question which we proposed to our correspondent, he has given us an explicit, courteous yet startling answer. He affirms, in the fear of God, "that sentiments subversive of the existing alliance between the Church and the State, are blasphemous and anarchical"—'Blaphemous, because if carried into practice, they would unchristianize the nation,' and 'Anarchial, because they strike at the foundations of public order and tranquillity.'

On behalf of ourselves, and of our brethren, we appeal to our whole religious and social conduct, to our private and domestic characters, to prove, that we desire, above all things, that our beloved country may become eminently christian, and that order and tranquillity may reign through all its districts.

We should account ourselves to be the meanest and the vilest of men, if for the base purposes of party, or for the baser purposes of private ambition, we could unite to assail an institution which we believed to be essential to the Christianity and the tranquillity of our native land.

By the principles of the Gospel, "boasting is excluded," but we bless the God of all grace, that he has enabled the dissenting churches to sustain their full share of labour, and to contribute their full proportion of means, for the diffusion of christian truth and social order through the community.

It is a maxim of philosophic truth, "that man, by the necessity of his nature, must calumniate and blacken whomsoever he would call his enemy." The Jews accused our Lord and his Apostles as the teachers of blasphemy and sedition, and then the way was open to gratify their malignant dislike by crucifying the Master, and ejecting his followers from their synagogues. We would advise our Churchman to reflect on this, and carefully to examine the motives that prompt, and the evidence that sustains his fearful accusations. For what does he mean by the country being unchristianized by the dissolution of the alliance? That dissolution would not cause the nation to disown God, or to renounce the Christian faith in "*its public acts*." This is obvious from the case of the United States of America, where that alliance does not exist. Mr. Culton, in his pamphlet, entitled "*Church and State in America*," has devoted his seventh section to "*The American Recognition of Christianity, as part and parcel of the law of the land*," which well deserves the attention of our correspondent. He quotes the judgment of the Chief Justice, Chancellor Kent, a jurist of acknowledged eminence, which he gave before the Supreme Court of New York, in a case of blasphemy. "Such offences, (said the Chancellor,) have always been considered independent of any religious establishment, or the rights of the Church." "Though the constitution has discarded religious establishments, it does not forbid judicial cognisance of those offences against religion and morality, which have no reference to any such establishment, or to any form of government, because they strike at the root of moral obliga-

tion, and weaken, the security of the social ties." "Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law."

When this opinion of the Court was referred to the Convention of New York, Chancellor Kent defended it. "The Court meant to preserve, so far as it came within their cognizance, the morals of the country, which rested on Christianity as the foundation. They meant to apply the principles of common law against blasphemy, which they did not believe the constitution ever meant to abolish. *Are we not a christian people? Do not ninety-nine hundredths of our fellow citizens hold the general truths of the Bible to be dear and sacred?*" Now, if Chancellor Kent were correct in point of fact, will our Cambridge writer say that America is "*unchristianized*," because the alliance does not exist? Every evangelical Dissenter wishes to maintain the ascendancy of Christian truth in this country, and to see it honoured in the courts of justice, the houses of Parliament, and in the proclamations of the Sovereign; and all this may be secured without that alliance between the government and one favoured sect of the community, which is the fruitful parent of that domination on the one hand, which is incompatible with christian meekness, and that jealousy, on the other, which is incompatible with Christian love.

Could we view the State Church as an institution favourable to the growth and diffusion of spiritual religion in these realms, we dare not whisper an objection against it, but as we deliberately think, that, as such, it has done more to secularize than to extend Christianity in this country, we ardently desire that it may be emancipated

from that alliance which has defiled, enfeebled, and debased it.

Without that alliance the voluntary system has established at least 4000 places of religious worship, in England and Wales, and probably supports as many preachers, who administer christian ordinances to a far greater number of communicants than will be found in the same number of churches connected with the endowed sect. How can we believe, then, against the evidence of our senses, that the principle we advocate would unchristianize the country, when in every part of it we see it more productive of christian fruit than that artificial and forcing process which is established by law.

Our correspondent must not be too severe on the editors of the journals he names, after he has felt it due "to truth, honesty, and christian charity," to pronounce our opinions "blasphemous and anarchical," and has thought it right to charge us with "clumsy attempts to blind churchmen," "to appear very amiable," and asserts that "art and misrepresentation characterize all our articles," &c. He must recollect that our brother journalists have as firm a conviction "that truth, honesty, and charity" are promoted by their plainness, as he can have, and unless he has a patent from the chancery of heaven for the exclusive use of "hard speeches," he must not wonder that others claim the liberty he himself so freely uses. There are not a few impartial judges, we imagine, who would find him guilty of "virulence, abuse, and falsehood," upon the evidence of the letter now before us.

We desire to recollect that wrath and bitterness ill become the disciples of Jesus: and we deplore their existence in our own bosoms, and in those of others. It is therefore

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no evidence, that we approve of every questionable paragraph that may appear in a newspaper because we take it in.

Is our correspondent prepared to vindicate all the statements of the high church journals he is pleased to patronize?

This, however, we will assert for the dissenting community at large, that they wish the organs of their opinions to speak "the truth in love," and if our Cambridge opponent would deign to look at those discourses that have been published by the request of the "Monthly Meeting," in London, to which we before referred, he would find that the sentiments expressed are catholic and christian. But, we beg pardon: such references, are useless. Dissenters are so base, that their most solemn declarations are only to be regarded as the fruits of "art and misrepresentation." They are "clumsy attempts to blind churchmen!" They will only "vastly amuse" our charitable correspondent!

The charge of politics and secularity comes, we think, with an ill grace from one who would make his idolized establishment a part of the constitution. The alliance has prostrated the episcopal church at the foot of the throne, and not a bishop can be chosen by the dean and chapter of any cathedral without the letter of the king, *i. e.* of his chosen advisers, nominating the man who is to possess ecclesiastical authority in that diocese. From such a fountain we well know what streams proceed.

Now this Cambridge gentleman knows full well, that this political system can alone be changed by what he is pleased to call "secular influence," and "political faction." We wish it changed. The Convocation of the Episcopal Church should be a deliberative

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body, for the use of its members, like the Methodist Conference, and not held in abeyance by the dictum of the prime minister, but then let it have no more political power than that Conference. As to the use that Dissenters have made of their elective franchise, we can only say, that it has been legal and constitutional! When the Reform Bill was before the House of Lords, the Duke of Wellington anticipated the influence that measure would give to the Dissenters, and he warned that house, the Sovereign, and the country, of the danger which, from that quarter, threatened the ascendancy of the episcopal Church. But the King and Parliament still adopted that important reform, trusting the mighty constitutional influence which it conferred on the middle classes, (amongst whom the strength of the dissenting party lies,) to their well-known patriotism and intelligence. The constitutional aid of the dissenting community, has therefore, been invoked by the high estates of this empire, and they will be traitors to the liberties of their country, if they do not temperately, firmly, unitedly employ the political power which they now possess to uphold that policy, which will eventually emancipate a venerated Protestant community from the vampire embrace of secular patronage and chartered monopoly.

As to the general manner in which this newly-acquired political influence has been used by Dissenters, we assert, without fear of successful contradiction, that it has been temperate and forbearing. We know that the "United Committee" have anxiously avoided all agitation. Had they chosen to pursue such a course, they could have practised the business of agitation in London after the fashion of the far-

famed Catholic Association in Dublin, and with more immediate and important results. But they are men of another mind; they wish not to threaten, to intimidate, but to enlighten, persuade, and convince.

Towards the Episcopal Church in these realms, we are deeply conscious that we cherish no sentiment that will not bear the scrutiny of the Judge of all. The great doctrines she professes are the foundations of our hope; the prayers she offers frequently aid our own devotions; and the usefulness she achieves, affords us, at all times, lively satisfaction. Although we do not subscribe to the *divine authority of her Episcopacy*, yet, as a human system of church polity, we should decidedly prefer it to that adopted by some other sections of the Church of Christ, with which we are in friendly relations. We seek not her ruin, but long for her reformation. The moral necessities of our countrymen demand that the treasures of learning, wealth, influence, piety, and devotedness that are found within her communion, should be emancipated from the trammels of "ecclesiastical etiquette," and break through the boundary lines that the imaginary rights of selfish and inefficient incumbents have drawn. We pray that the Word of the Lord may have free course amongst us; that God "would send by whom he will send," and trust, that if, through her instrumentality, a great moral reform were effected in our nation, it would be viewed by us with complacency and thankfulness.

Can our Cambridge correspondent isolate himself from all surrounding influences, and from his heart speak thus of our humble communities, and of the other evangelical churches of the Reformation? and if not, we solemnly en-

treat him to examine, as in the light of the Divine Omniscience, why he cannot? There must be something essentially wrong in that ecclesiastical system that withholds sympathy and communion from those who bear the image and seek the glory of the Son of God.

This christian lesson may, however, be learned in the school of adversity. The time of trial advances

with the speed of a tempest, and those ecclesiastical exclusives, who cannot discern "the signs of the times," who will not see "what Israel ought to do," such men, we say, who will yield nothing, learn nothing, forget nothing, may be buried in the ruins of that polity which seems but ill prepared to resist the threatened violence of the gathering storm.

DR. J. P. SMITH ON THE ANTI-SUPERNATURALISTS AT HALLE.

IT is a melancholy subject of reflection that the University of Halle, founded by the first King of Prussia, and blessed in its earliest years by the piety of Spener and Francke, has, in our times, degenerated into the principal school and the strong hold of that artful and unscrupulous system, which, under the name of Christianity, is no other than a determined infidelity. See our article upon Schleiermacher, in this Magazine, for June last, p. 369. The pillars and oracles of that party are Dr. Julius Augustus Lewis Wegscheider, and Dr. William Gesenius, a much younger man, the great Hebrew scholar; both of whom were brought to be Professors of Theology in 1810, while Halle belonged to the short-lived kingdom of Westphalia, under Jerome Buonaparte. The abilities and attainments of those gentlemen, especially Gesenius, have rendered valuable services to philology and criticism; but their operations in the domain of Theology have been most pernicious. That the one is an elegant scholar and a man of extensive reading (so that his *Institutiones Theologiæ* is a very useful book for those who lament and reject his conclusions,) and the other, a consummate orientalist, is no protection to either from the

blinding power of unbelief, or from its consequences of irreverence towards God and daring impiety in the mode of treating his word. The effects of that influence appeared to be more powerful and extensive a few years ago, than they do at the present day. The exertions and example of the *truly* Christian Divinity Professors, Dr. Augustus Frederick G. Tholuck, and Dr. Henry Ernest Ferdinand Guericke, are an important and highly beneficial counteraction. But the present (blessed be God, *not the ultimate*) power of evil must be apprehended as too likely to preponderate. Out of eight or nine hundred students for the ministry, in the destination of whom the evidences of Christian piety have been little, or not at all considered, it cannot be expected that a majority should escape the snares which are laid for them.

A circumstance has, however, occurred which, one may reasonably hope, will open the eyes and awaken the horror of all who are not lost to decency. A *New Year's Ode for 1834*, was addressed to Wegscheider, signed by one hundred and fourteen students, in which no mention, nor the most distant recognition, occurs of God, moral obligation, or eternity; and not an atom of religious sentiment is even

implied: but it begins with an invocation to Apollo; it then flows into a strain of flattery of Wegscheider, which is little short of idolatrous and blasphemous;* it displays the goddess of Athens weaving a garland to crown the Neologistichero; and it concludes with introducing him, "through golden gates, to the sovereign throne of Minerva."

Dr. Hengstenberg, or his correspondent (*Evangelische Kirchen-Zeitung*, Feb. 12.) makes very just and solemn reflections on this melancholy exhibition of audacious wickedness. He adverts to some circumstances of hope and encouragement, and with deep emotion, he invites the compassion and the prayers of Christians. Let us not forget, in our intercessions, the land of the Reformation, nor the University of Spener, Francke, Bogatzky, and Knapp.

May I beg the favour of your admitting a corrective remark upon a passage in the letter which you did me the favour to insert in your last Number on Geology? The "doctrine" mentioned at p. 470, col. 2, I wish to have understood (for perhaps it may not be sufficiently plain to every reader) as *solely* that of the antiquity of the earth, under other conditions than its present state, for a period impossible to be by us estimated, but the origin of which was that "BEGINNING" when "GOD created the heavens and the earth." The sentiment which I wish to support is, that the right interpretation of the commencement of Genesis, interposes no barrier to the position of a duration of innumerable ages, between the

fact announced in the general proposition in verse 1st, and that with which verse 2d opens. The conjunction (1) *and*, by no means necessitates an early sequence or a near conjunction of the fact or proposition so annexed to a foregoing one. Of this every Hebrew reader is aware. In the immediate connexion, our translators have rendered it by *thus*, ch. ii. 1; *but*, ii. 6; *now*, iii. 1; *also*, iii. 21. An instance which implies a considerable interval after the preceding clause, is ch. iv. 19.

As for Mr. Lyell's implied denial of great catastrophes, his referring *all* the past changes upon the surface and in the crust of the earth, to causes entirely similar to those now in constant action, I have no participation in them, and believe them to be demonstrably contrary to geological fact, as well as to the sacred history. That no fossil remains of the human species are found, except in the very newest beds, is a plain evidence of an inference of a new order of things, and consequently of a direct creative agency taking place within the short space of man's history, and for the establishment of a physical and moral system adapted to the faculties and responsibilities of the human race. But Mr. Lyell's infrequent and cold recognition of the existence of a DEITY, amidst the profuse display of design, pre-arrangement, wisdom, power, and benevolent provision with which his science surrounds him, cannot be observed without pain and regret. What offence has the Creator given the proud sons of science that they desire to banish his name and honour out of his own world? Bacon and Newton wrote not so.

J. P. S.

Homerton, Aug. 18, 1834.

*It is an inflated, affected production, of eight stanzas, possessing little of the spirit of poetry, not worth the trouble of throwing any parts of it into the merest English versifying.

REVIEW OF BOOKS.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, B.D. of St. John's College, Cambridge, Rector of the United Parishes of St. Edmund the King and Martyr and St. Nicholas Acons, Lombard Street, Prebendary of St. Paul's. Seventh Edition, corrected and enlarged, illustrated with numerous Maps, and Facsimiles of Biblical Manuscripts. Four Vols. 8vo. London: Cadell. 1834.

IT augurs well for the cause of biblical literature in this country, that edition after edition of this important and increasingly valuable work should so rapidly issue from the press. When the laborious and learned author entered the field, it was comparatively unoccupied; and now, after the lapse of fifteen years, notwithstanding all that has been done for promoting the critical study and knowledge of the Bible amongst us, he may still be said to occupy it unrivalled and alone. During the whole of that period he has evidently availed himself of every new source that has been opened from which to derive improvements, diligently canvassed the pages both of domestic and foreign literature, re-examined his authorities and quotations, and left no means unemployed, by which his work might receive that degree of perfection of which, from the nature of the circumstances, it was susceptible.

In our Magazine for March, 1829, we specified the principal alterations which had been made in the sixth edition, and adverted to the vast trouble and expense to

which Mr. Horne had put himself, with a view to the improvement of the work. We cannot better do justice either to the work or our readers, than to state the still further improvements that have been introduced into the present, which is already the SEVENTH edition.

As stated by the author in his advertisement, the work has been revised throughout; the arrangement of the several volumes has been simplified and improved; and by enlarging the pages and abridging various parts which would admit of being condensed, as well as by transferring to the appendices certain articles which had before been incorporated in the body of the work, the author has been enabled to introduce a considerable quantity of new and important matter, without materially enlarging its size, or at all increasing its price.

Into Vol. I. few alterations appear to have been introduced, and, indeed, from the nature of the subjects there treated, and the excellence of the plan originally adopted by the author, we were not warranted to expect more than a few unimportant corrections. In Vol. II., on the other hand, several very important and valuable improvements invite the attention, and will highly gratify the curiosity of the critical student.

Of these, one of the most interesting, is a new chapter on the literary history of the text of Scripture, especially of the Hebrew text. While Mr. Horne has

inserted in this chapter the section formerly printed on the different theories of recensions, he has now, for the first time, furnished the English student with ample details of the present theory of Professor Scholz, which he has adopted, after the extensive and laborious researches and collation of manuscripts for upwards of ten years, and which is the more important, as its results go to establish, on the whole, the authority of the *Textus Receptus*, in opposition to that of Griesbach. The *Biblische Kritische Tour* and the *Prolegomena* of the Professor not being accessible to most of his readers, our author has furnished them with a very satisfactory abstract of them. At page 46, notice is taken of the fact, not before adverted to, that in the MSS. of profane writers, distinct families are found to exist, just as in regard to the Greek text of the New Testament, which goes to corroborate the theory of family relationship or affinity, first broached by Bengelius.

Instead of the description of the principal Hebrew and Greek MSS. given in the former editions, we have one greatly improved, and, indeed, a complete catalogue of all the MSS. of the entire Greek Testament, of the four Gospels, and of the *Evangelistaria*, hitherto known to be collated. This catalogue fills not fewer than five sheets, and would have been still larger had the author been able to avail himself of the second volume of Scholz's critical edition of the Greek New Testament; but he informs us in a note, p. 192, that it is his intention to complete the catalogue as soon as that work is out, and to have the supplementary pages so printed, as to admit of being inserted immediately after that page in the present edition.

In this edition the facsimiles of MSS. are greatly improved. Instead of being engraven on copper, as hitherto, they have all been accurately engraven on wood, and are now inserted in the very pages where the MSS. themselves are described:—Two new facsimiles are given. The *Codex Offenbachianus* and the *Codex Ottonianus* 298. There is also, pages 195 and 196, a description of the *Codices Burneiani* and *Butleriani*, which have never before been noticed by any one. To the chapter on the Quotations which are made from the Old Testament in the New, numerous notes have been added, chiefly pointing out the various readings in the Alexandrian and Vatican MSS. which, in many instances, account for, and clear up, seeming discrepancies in those quotations.

The theological student will find throughout this volume very necessary and important cautions against Popish, Socinian, and Neologian glosses, together with powerful arguments with which to meet their errors, which are so unblushingly advanced in various quarters in the present day.

The second part of the second volume has been enriched with several hundred new articles, and now forms a *Bibliotheca Biblica*, which will be consulted with deep interest by all who have occasion to refer to works connected with the criticism and interpretation of the Holy Scriptures. The improvement of this part of the work must have been done at great pecuniary expense—as many of the new works therein described must have been imported and purchased on purpose. It contains the very able exposure of the pretended book of Jasher, which appeared in our pages some months ago, and which the author was then induced to

publish and circulate in a separate form, in order to counteract the infamous and unprincipled attempts that were made to palm upon the public a recent edition of this bare-faced forgery. In addition to a copious statement of the evidence for and against the genuineness of 1 John v. 7, which is found in the fourth volume, there is here inserted, pp. 170—174, a Special Bibliography, or an account of the different publications which have appeared on the passage.

The third volume has also received very numerous additions, some larger and some smaller—principally from recent books of Travels in the East, and forms both a complete system of Biblical Antiquities, and a Repertory or Dictionary of the Bible, under the title of a Biographical, Historical and Geographical Index.—In revising the fourth volume, Mr. Horne has enriched it with a very valuable abstract of Dr. Hengstenberg's triumphant vindication of the genuineness of the book of Daniel, against the objections of Bertholdt, and other thorough-paced German neologians.

We must add, that the present edition of this most useful work is well executed in point of typographical neatness and accuracy. The paper is larger than that of any former edition, which has enabled the author to increase the size of the page without materially extending the bulk of the entire work. Nor must we omit to notice, what to many purchasers will be no small commendation, that though it contains fourteen or fifteen sheets of new matter, there is no increase of the price.

As Mr. Horne's Introduction is already so well known, we have not deemed it necessary to go farther in the present notice of it than simply to point out generally to our

readers what appear to be the principal alterations in the edition before us. From the very nature of the work, every new edition must necessarily contain some new matter, or some modifications of what appeared in those which preceded it; and, although this may occasion some inconvenience to those who already possess the book, especially as it regards references that may be made to it, yet such inconvenience is not for a moment to be weighed against the deficiencies which such a work would exhibit, if it were not brought up to the point of present attainment in biblical literature.

We sincerely wish for the excellent and indefatigable author the continuance of health for the prosecution of his biblical studies, and shall rejoice to have an opportunity of bringing before our readers the further results which they may produce. It is with pleasure we know that the hint which we threw out at the conclusion of our review of the work in 1829, was not without effect. We therefore repeat it on the present occasion—more than ever convinced that those who follow it will be greatly the gainers. "It is a book which ought to be in the library of every minister; and we know of few which would form a more valuable present from the more affluent members of a congregation to him who has the spiritual oversight of them; but whose circumstances, perhaps, may render it impossible for him to procure it at his own expense."

Fanaticism. By the Author of the Natural History of Enthusiasm. 8vo. pp. 515.

TRUTH, whether physical or moral, may be vindicated in various ways. It may be established either by direct or collateral reasonings; either by an appeal to facts and unquestioned authorities,

or by a train of logical arguments amounting to demonstration. The scientific philosopher may either announce his general principle, and proceed to demonstrate its truth by a series of experimental proofs, or reversing his mode of proceeding, and following the method of induction, he may begin with facts and deduce from them his general principle. The mathematician, while, for the most part, he prefers the method of direct demonstration, may in some cases find it more convenient, and no less convincing, to pursue an indirect course, and establish his theorem by proving the absurdity of every other hypothesis. In intellectual science too, the metaphysician renders no unimportant service to mankind, who detects and exposes the fallacies, by which multitudes have been misled and perverted, though he may not have succeeded in the development of the true philosophy of the human mind—or to apply these remarks to religious truth—whilst they must be considered as occupying the foremost rank among the advocates of the faith, who, like Dr. Smith in his invaluable “Testimony to the Messiah,” or Dr. Wardlaw in his various and excellent polemic writings, have proved from the Sacred Scriptures, that “these things are so,” assuredly they are not to be regarded as despicable auxiliaries to the cause of Truth and Holiness, who bring their genius and erudition to bear with effect on the enemy’s camp, by the exposure of fallacious and popular delusions—by discriminating accurately between *pietism* and *piety*—between the distorted semblance of false Religion, and the lovely, the enchanting form of Religion *herself*. The writer of the present volume belongs to the latter of these classes. That he possesses no ordinary ge-

nius, and has accumulated considerable, if not ample stores of erudition, will be readily admitted by all, who are acquainted with his former publications, or who may attentively peruse the work before us. The author of the “Natural History of Enthusiasm” unquestionably owed much of his celebrity, in the first instance, to the novelty of his undertaking. He struck out a track comparatively untrodden. Existing circumstances contributed to awaken public curiosity, and to attract an extraordinary degree of importance to the investigation. Yet neither the public sympathy then awakened by the aberrations of modern enthusiasts—nor the veil of mystery which the author assumed—nor the unwonted combination of the imaginative, the philosophical, and the religious, which characterized the work, would alone account for the high reputation it has acquired and sustained. There were unquestionably, amidst many indications of defective or perverted taste, characters of original genius which could not be mistaken; and (which is still more important) of a mind embued with fervent piety and devoted to the cause of evangelical truth. But in the present volume the author has not been so fortunate in his subject. Though the track which he has pursued lies nearly in the same direction as that to which we have just alluded, the subject is not one in which the public mind, in the present day, is so fully prepared to sympathize, for this is by no means the age of *Fanaticism*. To us it appears extremely unwise in the author, to produce separate and extended works on topics which are so nearly allied, and still greater will be his error in judgment, should he fulfil his design

of writing several additional treatises on other branches of the same subject. In a brief Preface, in which he has candidly avowed the process through which his own mind has passed in the course of this investigation, and which led to the production of these treatises, he further avows his intention of following them up with separate Dissertations on various other modifications of False Religion:—

“More than twelve years ago, the author projected a work which should at one view exhibit the several principal forms of spurious or corrupted religion. But discouraged by the magnitude and difficulty of such a task, he, after a while, yet not without much reluctance, abandoned the undertaking. Nevertheless, the subject continually pressed upon his mind. At length he selected a single portion of the general theme, and adventured—**NATURAL HISTORY OF ENTHUSIASM.**

“Emboldened to proceed, the author almost immediately entered upon the nearly connected and sequent subject which fills the present volume. Yet fearing lest, by an unskilful or unadvised treatment of certain arduous matters which it involves, he might create embarrassment where most he desired to do good, he laid aside his materials.

“But in the interval, by extending his researches concerning the rise and progress of the fatal errors that have obscured our holy religion, the author greatly enhanced his wish to achieve his first purpose. He therefore resumed **FANATICISM**; which is now offered to the candour of the reader. He next proposes, in advancing towards the completion of his original design, to take in hand **SUPERSTITION**, and its attendant **CREDULITY.**

“A natural transition leads from **Superstition and Credulity to SPIRITUAL DESPOTISM.** The principal perversions of religion having thus been reviewed, it would be proper to describe that **CORRUPTION OF MORALS** which, in different modes, has resulted from the overthrow of genuine piety. There would then only remain to be considered **SCPTICISM**, or **Philosophic Irreligion**; and the series will embrace all that the author deems indispensable to the undertaking he has so long meditated.”—Preface lii.—v.

N. S. NO. 117.

Had **Enthusiasm, Fanaticism, Superstition, Credulity, and Spiritual Despotism** been all brought together and illustrated in one work, as so many perversions of “**Christ’s Holy Gospel,**” and had each of these been graphically delineated in bold and striking outline, as it is manifest the masterly hand of our intellectual artist could have sketched them, he would have rendered a most valuable service to mankind, and acquired for himself a standard reputation. As it is, we fear the result of so much expansion of thought, has been (and, if his contemplated plan be pursued, must be in a still greater degree), to impair its strength and diminish its beauty. The same illustrations must necessarily be frequently brought forward, though exhibited on somewhat different aspects; the arguments must be so approached, as to be deprived of their force and perspicuity. The imagination must be so discursive as not unfrequently to bear the writer far away from the principal theme of his discourse; topics remotely connected with his subject, must be forcibly introduced, in order that a respectable volume, not unworthy to stand by the side of its predecessors, may be completed; the same ground, or nearly such, must be trodden and retrodden even to weariness, and the well-earned reputation of the author diminished, if not sacrificed for ever.

The present volume is characterized by the same excellencies and faults as were apparent in the preceding works of the same author, but the latter preponderate in a much greater degree. There are abundant proofs of mental vigour, originality of conception, much reading, and much thinking. —not a few passages are power-

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fully, and some beautifully written—but with all these elements of intellectual superiority, their effect is in a great manner counteracted by a laboured, artificial, obscure, and in some instances, inflated style; by a perpetual attempt at novelty of expression—by the frequent use of self-invented and unauthorized terms, by involved sentences, and paragraphs so obscurely expressed, that a painful effort is required to catch their meaning. The principal cause of these capital faults in composition we take to be, that the author determined to invest himself with the garb of philosophy, which does not sit easily upon him; he seems ever intent upon clothing even the most common thoughts in abstract and philosophical terms; yet at the same time, instead of that clear, simple, and unornamented diction, which is best suited to philosophical discussions, he delights in the pomp of words, in bold and sometimes extravagant images, and in a species of *Alexandrine* sentences, which,

"Like wounded snakes, drag their slow length along."

Another cause to which we attribute these blemishes, is, his anxiety to preserve the *incognito* first assumed. It is evident that he writes *en masque*, in an assumed character, and seems afraid at every turn lest he should drop his mask, and his true features should be discerned. We have no doubt, that if instead of feeling himself bound to enact the part of the "author of the Natural History of Enthusiasm," he had appeared in *propria persona*, he would have succeeded better in his later publications. There would have been more chaste simplicity of language, and fewer offences against good taste and correct feeling.

We have no wish to indulge in minor criticisms, where there is so much general excellence. Yet we feel that it is due both to ourselves and the author of "Fanaticism," to prove, by a few brief extracts, the truth of the preceding allegations. As specimens of *obscurity*, both of thought and expression, (similar to which many others will be found in the earlier part of the volume, where the author strictly aims at philosophising) the following paragraphs are extracted:—

"We leave this difficulty in the hands of the parties it may concern, and proceed to say, that emotions altogether strange to frigid and sardonic tempers must have come within the experience of whoever would truly comprehend the malady of the fanatic or the enthusiast; and much more so, if he is attempting to restore the disordered spirit to soundness of health. Mere intellectualists, as well as men of pleasure, know just so much of human nature as their own frivolous sentiments may serve to give them a sense of: all that lies deeper than these slender feelings, or that stretches beyond this limited range, is to them a riddle and a mockery. But it may happen, that a mind natively sound, and one now governed by the firmest principles, has, in an early stage, or in some short era of its course, so far yielded to the influence of irregular or vehement sentiments as to give it ever after a sympathy, even with the most extreme cases of the same order; so that, by the combined aid of personal experience and observation, the profound abyss wherein exorbitant religious ideas take their course may successfully be explored;—nor merely explored, but its fearful contents brought forth and described, and this too in the spirit of *humanity*, or with the feeling of one who, far from affecting to look down as from a pinnacle upon the follies of his fellow-men, speaks in kindness of their errors, as being himself liable to every infirmity that besets the human heart and understanding."—pp. 4, 5.

We venture to ask, what definite idea is it possible to attach to the accumulation of words thrown together in the above sentences? Again:—

"And it is especially to be observed, that, when the balance of the mind has once been lost, the power of intelligence or of knowledge to enhance the vehemence of malignant emotions, or to exaggerate preposterous conceits, is immeasurably greater on occasions of general excitement, or of public delusion, than in the instance of private and individual errors. Whence in fact does knowledge draw the chief part of its controlling force over the mind, but from the susceptibility it engenders to the opinions of those around us? In entering the commonwealth of intelligence, do we not come under an influence that will probably outmeasure the accession we may make of personal power? It is only on particular occasions that we regulate our conduct, or repress the violence of passion by self-derived inferences from what we know; while ordinarily and almost unconsciously, we apply to our modes of action and to our sentiments, those general maxims that float in the society of which we are members. If every man's personal intelligence absolutely governed his behaviour, the empire of knowledge would indeed be much more firm than it is, because truth would take effect at all points of the surface of society, instead of touching only a few. But this not being the fact, whatever blind impulse awakens the passions of mankind affects all, individually, in a degree that bears little relation to the individual intelligence of each. The movements of a community, when once excited, are far more passionate and less rational, than an estimate of its average intelligence might lead us to expect."—pp. 20, 21.

If it be true, that every one who thinks clearly, will express himself clearly, the cause of the obscurity of style of which we have been painfully conscious, in reading the present volume, must be sought in the mind of the writer, which is evidently more imaginative than philosophical, more at home in vivid descriptions, than in metaphysical speculations. In proof of the remaining allegations, which relate to matters of *taste*, we refer to the following passages, taken almost promiscuously from different parts of the volume, in which there is an approach, at least, to the turgid and bombast, an extravagance of

metaphor, and a ruggedness of expression, arising not from carelessness and haste, but evidently the result of much deliberation and study:—

"There is in the human mind, when profoundly moved, a strange eagerness to reach the depths of the most appalling ideas;—or, shall we say, to tread the very lowest ground of the world of woe and horror. This *innominate* appetite finds its proper aliment when a Manichaean belief is turned wildly loose upon the field of human misery;—carnage, murder, slavery, torment, famine, pestilence, pining anguish;—or hurricanes, earthquakes, volcanic fires, are all so many articles in the creed of the malign being. Under the influence of this cavernous inspiration, pity is thought of, not merely as contemptible, but as impious;—justice is injustice, and leniency the greatest of crimes.—Are we here only giving point to a paragraph?—or has not history often and again verified such a description of the enormities which the human heart, badly informed, may entertain?"—pp. 83, 84.

Again:—

"Fanaticism (the fanaticism of personal indiction) is not ripened until it approaches this point. That is to say, it wants spring and warmth;—it is not tumult;—it has no heroism so long as mere dread, and the sense of guilt, are uppermost in the mind. But when pride takes its high standing upon the supposition of merit won, and when Invisible Powers are deemed to have been foiled, then the spirit gets freedom and soars.—Pitiable triumph of the lacerated heart that thus vaunts itself in miseries as useless as they are horrid!—Must we not mourn the insatiations of our nature, as we watch the ascent of the soul that climbs the sky only to carry there a sullen defiance of Eternal Justice!—So the bird of prey, beat off from the fold, and torn with the shepherd's shafts—its plumage ruffled, and stained with gore, flaps the wing on high, and fronts the sun as if to boast before heaven of its audacity and its wounds!"—p. 101.

"Religious delusion is, in fact, found to coalesce readily, on the one side with soft sensualities, and on the other—strange amalgam!—with mercenary calculations. Oftener than can be told, has pious heroism slid down by a rapid descent into sordid hypocrisy, and the stalking devotee of yesterday has become to-day a sheer knave: Just so does a

torrent tumble from crag to crag of the mountains, and sparkle in the sun as it storms along;—until, reaching a level and a slimy bed, it takes up the impurity it finds—gets sluggish as well as foal; and at length creeps silent through the oozy channels of a swamp.”—p. 135.

“The Crusades poured a feculent deluge, upheaved from the long stagnant deeps of the European communities, upon the afflicted Palestine. The dregs, the scum, and the cream of the western world—its nobility and its rabble, in promiscuous rout, flowed toward the sepulchre at the foot of Calvary. The Saracenic conquests might be compared to a sun-rise in the tropics, when the deep azure night, with its sparkling constellations, is almost in a moment exchanged for the glare of day, and when the fountain of light not only darts his beams over the heavens, putting the stars to shame, but, with a tyrannous fervour, claims the world as his own. The Crusades might be better resembled to the tornado, which, sweeping over some rich Polynesian sea, and rending up all things in its course, heaps together upon a distant shore the confused wrecks of nature and of human industry.”—pp. 241, 242.

Again, he writes thus, when alluding to a passage in the epistles of the Apostle Paul:—

“With what freshness and vigour do good sense and charity breathe combined in every phrase and verse of this chapter! If we have been wading through the noisome quags of church squabbles (ancient or modern) the effect upon the mind of turning to this passage—bright and clear, is like that of escaping from a pestilential swamp, where we were tormented by the mosquito, to a hill-top on which the gales are pure, the sky clear, and the prospect unbounded! To quote any single verse of the chapter, apart from its context, were a damage; for the whole is closely woven together in conformity with the genuine rules of natural and manly eloquence. It only remains to remind the reader (after he has turned to the passage) of the conclusion—That the writer of the epistle, whatever might have been his temper in early life, was no fanatic at the time when he addressed the Christians of Rome.”—p. 483.

There is however, one passage of singular beauty, which we cannot forbear to quote, the subject of which is so appalling, that the

author might deem himself fully justified in giving the utmost scope to his fancy; and with reference to which, it was scarcely possible that language too emphatic could be employed. It relates to the horrible Court of Inquisition, and is certainly one of the finest descriptive passages in the whole volume:—

“Shall we pass from the light and air of an English court, to some pestilent cavern of the Holy Office?—an atmosphere in which Justice has never borne to remain even an hour, and in which Mercy never spoke. The reverend assessors, with their obsequious ministers—tools in hand, are, we will imagine, drawn in even proportions from the three classes just specified. To the right and left sit those of the first sort—the *lookers on*, whose vote for the use of the rack and pulley has often had a motive more detestable than even the most horrid malice, and who hasten the consent of the court to a fatal sentence that they may save the hour of some adulterous appointment. Next are those of our second class, in whose bosoms mingled passions, and alternate irreconcilable desires, are beating like the waves of a tempest-troubled sea. To them is not this very hour of gloomy service the season toward which tumultuous emotions have long been tending, as the time when they should get vent? It is then that the grinding torments of wounded pride or despair are to relax a while; as if the culprit (Jew, or Moor, or heretic) who is to groan his hour upon the wheel, were to take up as substitute the anguish that grasps the heart of his judge. Nay, we do not carry imagination too far;—it belongs to human nature thus to feel;—the sight, and even the infliction of extreme suffering, loosens for a moment the gripe of internal distress. The vulture of remorse or revenge forgets his part to glare upon other agonies, and rest appeased in listening to another’s sighs.

“But what say we of the President of the Court? to him we must allow the praise of loftier motives. Not since sunset of yesterday has he tasted bread, or moistened his shrivelled bloodless lip. Watching and prayer, though they have not spent him, have wrought up the chronic fever of his pulse to a tremulous height, that almost reaches delirium. Yet settled and calm is his front, and his eye glazed:—the spirit, how is it ab-

stracted from mortal connections! human sympathies are as remote from his soul as are the warmth, the fruits, and the pleasures of a sultry Syrian glen, from the glaciers and snow that encrust the summits of Lebanon. The communion of the soul is with the things of another world.—Alas! not the world of love and joy, but the gulph of misery! In every sense, immediate and figurative, this terrible personage is son and minister of hell. And now he comes from his cell to his chair that he may again realize, in a palpable, visible, and audible form, those conceptions of pain, horror, revenge, perdition, upon which the monotonous meditations of his cloister are employed. The dark ideas that haunt his imagination, night and day, stoop the wing to this hour, in which the implements of anguish are to bring forth shrieks and groans, such as shall give new vividness to the fading impressions of misery which he delights to revolve.

"Idle, ah how idle is the hope entertained by the cold and shuddering culprit, when, as brought up from his dungeon, he rapidly peruses each reverend visage in expectation of desecrating on one, or upon another, the traces of reason and mercy!—Alas, it is for this very purpose, and no other; it is to sigh, to shrink, to writhe, to shriek, that he has been dragged to the dim chamber of the Holy Office:—he stands where he stands, because the men who sit to mock him with forms of law, have need (each in a special manner) of the spectacle of his misery."—pp. 202—205.

It is, however, time that we proceeded from isolated passages, to furnish our readers with a brief analysis of the contents of the volume, accompanied with a few cursory remarks on its principal illustrations and arguments. In the introductory chapters, the author explains the motives which prompted him to undertake the work, defines the principal terms about to be employed; enters into a metaphysical investigation of the origin of the malign emotions, and their alliance with the imagination; and shows in what manner *Fanaticism* is generated by the combination of the malign emotions with spurious religious sentiment. Every writer has an un-

questionable right to define his own terms, but his readers have also an equal right to form their opinion on the accuracy or inaccuracy of such definitions. The author of "*Fanaticism*" has taken great pains to convey to his readers in the outset, the idea which he attaches to that term, and in which alone he purposes to employ it. After stating that "he is not professing to be either lexicographer or scholastic disputant, and that he does not assume it as any part of his business to adjust the nice proprieties of language, but aims rather, on a very important subject, to make himself understood, while he describes a certain class of pernicious sentiments, which have too often been combined with religious belief," he proceeds thus:—

"In another volume, spurious and imaginative religious emotions were spoken of: our present task is to describe the various combinations of THE SAME SPURIOUS PIETISM with the MALIGN PASSIONS.

"After quite rejecting from our account that opprobrious sense of the word *Fanaticism*, which the virulent calumniator of religion and of the religious assigns to it, it will be found, as we believe, that the elementary idea attaching to the term in its manifold applications, is that of *fictitious fervour* in religion, rendered turbulent, morose, or rancorous, by junction with some one or more of the unsocial emotions. Or if a definition as brief as possible were demanded, we should say, that FANATICISM IS ENTHUSIASM INFLAMED BY HATRED."—pp. 29, 30.

Now, to this definition we do not greatly object. Perhaps it is upon the whole as accurate as any that could be given; yet we have felt, in passing over the subsequent parts of the volume, that it is sometimes difficult to reconcile all the phrases which *Fanaticism* exhibits with this definition. For example, that large class of phenomena to which the author first

refers, under the quaint, but ingenious title of "*the Scourge*," and which comprehends all the various kinds of self-infliction and self-torture, can scarcely be traced to the influence of the *malign emotions*. "No man hath ever yet hated his own flesh, but nourisheth and cherisheth it." This class of virtues (for such they are regarded by the devotee) originate not so much in the indulgence of *malignant dispositions*, as in mistaken notions of human merit; it is rather a modification of *pride*, than of anger or hatred. It is one of the innumerable varieties of self-righteousness, and vain glorying. The author seems to have been himself aware of this objection, and therefore endeavours to remove it by supposing that the fanatic, who delights in self-torture, has recourse to such expedients, as, "a tacit compromise with future Justice, he imputes an intrinsic malignancy, or a sheer vindictive purpose to the Invisible Authority—he conceives of himself as having, by his transgressions, fallen into the hands of the irresistible avenger, who, as he thinks, can only take advantage of mankind so far as sin brings them within the circle of his wrath, or who once and again starts forth and catches an opportunity against men, when he finds them unwary or at fault." p. 98. This is not, in our judgment, the true solution of the phenomena in question. We do not believe that the austerities of Symeon, Basil, and other celebrated Anchorists, proceeded either from hatred of themselves, or of their fellow creatures, or of the Supreme Ruler; nor that they can be fairly traced to any one of the three elements of Fanaticism, which the author has enumerated, which are "the supposition of malignity on the part of the object of religious worship—a consequent detestation

of mankind at large, as the subjects of malignant power—and a credulous conceit of the favour of heaven shown to a few, in contempt of the rules of virtue." They were regarded as splendid exhibitions of superior sanctity, which would secure to the devotee a vast amount of supererogatory merit, and thus prove beneficial to himself and others.

A general outline of the work is given in the following passage:—

"The conspicuous varieties of Fanaticism may be brought under four designations, of which the first will comprehend all instances wherein malignant religious sentiments turn inward upon the unhappy subject of them: to the second class will belong that more virulent sort of fanaticism which looks abroad for its victims: the third embraces the combination of intemperate religious zeal with military sentiments, or with national pride, and the love of power: to the fourth class must be reserved all instances of the more intellectual kind, and which stand connected with opinion and dogma. Our first sort then is Austere; the second Cruel; the third Ambitious; and the fourth Factions.

"Or, for the purpose of fixing a characteristic mark upon each of our classes, as above named, let it be permitted us to entitle them as follows—namely, the *first*, The Fanaticism of the SCOURGE; or of personal infliction: the *second*, the Fanaticism of the BRAND; or of immolation and cruelty: the *third*, the Fanaticism of the BANNER; or of ambition and conquest: and the *fourth*, the Fanaticism of the SYMBOL; or of creeds, dogmatism, and ecclesiastical virulence."—pp. 86, 87.

The above arrangement we admit to be characterized by ingenuity; it is calculated to catch the attention and fix on the memory; it is by no means inappropriate, though it savours somewhat of the "*olden time*," and is scarcely consistent with the gravity and dignity of philosophical writing. The principal illustrations of the Fanaticism of the *Scourge*, are drawn from the memoirs of ancient ascetics; monastic habits, and discipline; the doctrine of Purgatory; clerical

celibacy, and pilgrimages. Those of the "Brand," relate to the cruelties and atrocities of the Papal Church, and especially the History of the Inquisition; in which the author proves, that there is in the doctrine of the Romish Church, in its ecclesiastical polity, and in its sacerdotal institutions, a tendency to generate and a fitness to sustain the spirit of sanguinary fanaticism.

The Fanaticism of the "*Banner*," is beautifully and forcibly illustrated by facts drawn from the History of the Jews at the period of the destruction of their city and temple, as described by Josephus—by the rise and progress of Mohammedanism, and especially by the martial frenzy of the Crusaders. The last is the most difficult portion of the subject, and that on which the author has been least successful. An ample field of illustration of the Fanaticism of the "Symbol," is found in the claims of the Papal Church to Infallibility, the imposition of its creeds and formularies by penal enactments, the furious logomachies of the schoolmen, and all the *odium theologum*, by which Religion has been desecrated and profaned. From the preceding summary, it will be perceived that the author has levelled all his artillery against the Church of Rome, and truly may that Anti-Christian monarchy be regarded as the head quarters of Fanaticism. Yet we wonder that it did not occur to our author, that some highly appropriate illustrations might have been gathered from the history of Protestant establishments, not excepting that of our own country. It would have required no great effort of imagination to illustrate the fanaticism of the Brand, by the sufferings of our puritan and nonconformist ancestors, under the Stuart dynasty, or those of the

Symbol, by the Act of Uniformity, or those other intolerant Statutes, which, till lately, disgraced our Statute-book; but on this subject, our author touches very tenderly, and while he admits that the charge of fanatical intolerance lies not alone against the Church of Rome, he takes care to involve all the *dissidents*, as well as Protestant establishments, in the accusation:—

"Yet the main article of the measure of equity which should be rendered to the Church of Rome is this—That even if *unrivalled* in cruelty, she is not *alone* in it; but has been, if not eclipsed, worthily followed by each offset Church, and by almost every Dissident community.—Those that have gone off to the remotest point of doctrine and polity—whose rule of belief and duty has been—in every article, the antithesis of Rome, and those too that have filled the interval at every distance from the extremes;—all have wrought, in their day, the engine of spiritual oppression; all have shown themselves, in the hour of their pride, intolerant and merciless; and all should look with shame to their several histories;—while the Church of Rome looks, or might look to hers, with horror.

"If nations, churches, and communities, as well as individuals, have a future retribution to fear; then has almost every existing religious body a just cause of alarm. If a day is to come when the Righteous Administrator of human affairs, and Head of the Church, is to make manifest his detestation of ecclesiastical bloodshed and torments, shall the Church of Rome stand alone at the bar, or have no companions in punishment? Ought we not to think more worthily of the Justice of Heaven than to suppose it?"—pp. 213, 214.

The concluding sections of the volume are peculiarly excellent, in which the author vindicates *seriatim*, the books both of the Old and New Testament from the charge of Fanaticism, and places in striking contrast, the benignity and grace which breathe in every page of the volume of inspiration, and those malignant dispositions which form the elements of religious Fanaticism. The accusations of sceptics and infidels, founded

on the communications of some of the Old Testament writings, and the spirit of revenge in which men laying claim to inspiration are said to have indulged, are triumphantly refuted; and it is abundantly shown, that the Religion which has emanated from the Father of Mercies, has been, under every dispensation, a Religion of peace and love, bearing on its sacred banner the inscription: "Glory to God in the highest, on earth peace, good-will towards men."

A Memoir of the Rev. Edward Payson, late Pastor of the Second Church in Portland, United States. Second English Edition, with an Introduction by the Rev. E. Bickersteth. pp. 448. London: Seeley and Sons, 1832.

WE feel sincere regret that a "second English edition" of this interesting and instructive piece of ministerial biography should have been two years before the public, ere it has obtained that critical and commendatory notice from us which its peculiar merits demand. If, however, many of our readers are already familiar with it, we are persuaded that they will be gratified to see it introduced through our pages to the notice of many more, who have not enjoyed that advantage, as we think it scarcely possible that hearts right with God can fail to approve of its valuable contents. In sketching an outline of Dr. Payson's life we cannot fail to notice the fact, that he was, like many other eminent preachers, the son of a good minister of Jesus Christ, and appears to have inherited his father's virtues, while the influence of his mother's character was as powerful, as in the case of Samuel or Timothy, of Wesley or Doddridge.

At three years of age he wept under sermons, and invariably prayed night and morning. At four, he displayed a taste for

the sublime scenery of nature, for reading, and the study of arithmetic. He received his elementary education from his parents, and in his turn assisted them in the cultivation of a small farm, which they were obliged to keep. He continued to live at home till his seventeenth year, when his piety becoming hopeful, he entered Harvard College, and rapidly rose among his associates, by his correct morals, amiable disposition, and respectable talents. On leaving the college, he took charge of an academy for three years, when he made his first effort as a public speaker, by pronouncing the annual oration, to commemorate American independence; an oration, of which but a fragment remains. The death of a brother gave his mind a decided inclination to the work of the ministry; and having joined his father's church, he began to address his pupils on religious subjects; though at the same time he was distressed by doubts on the doctrine of election to eternal life. Having relinquished the academy, he returned home, and prepared for the work of the ministry by intense study, but especially by seeking a supply of the Spirit of Christ in fervent prayer. At this time he drew up a solemn covenant, and went to preach at Marlborough for a few Sabbaths, where, as the first fruits of his labours, he proposed his host and hostess for church fellowship; thence he removed to Andover, and finally to Portland, where he was ordained, his father giving a charge at once impressive and prophetic, from 1 Tim. v. 22. While that town was in a dreadful state of distress from the aggression of foreign belligerents, and the restrictions imposed by the American government, his health was seriously affected by ex-

cessive exertion, on partially recovering, he accepted an invitation to address a musical society, when he eloquently improved the opportunity to inculcate the most pleasing and important truths of the Gospel in the happiest manner. After a courtship, about as formal as that of patriarchal days, he married Miss Louisa Shipman, his people supplying him with two cart loads of provisions, and his mother acknowledging herself amply compensated for all that she had ever suffered and done for her Edward. Having laboured with singular devotedness and success for twenty years, experiencing those joys and anxieties which are peculiar to faithful ministers, at one time the victim of vile calumny, at another honoured with a diploma, he most triumphantly departed to his rest amid the lamentations and the blessings of thousands.

Some idea may be formed of Payson's usefulness from the fact, that, in the first year of his pastorate, twenty-nine persons were added to the Church; in another year forty-four; in another forty-two; in another thirty-nine; in another forty-eight; in another seventy-two; and at one church meeting, the last he ever attended, twenty-one were received. Be it also observed, that these endured to the end, with few of those exceptions that occur in less flourishing congregations. "During the whole trying period in which they were without a pastor, their integrity was almost unexampled. Not a single defection took place, proving that it was not his person only, but the influence of his doctrines which united them as one." He panted to be useful. He prayed to be useful: hence he exercised great ingenuity in devising plans of usefulness, and displayed great pru-

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dence and perseverance in applying them. For instance, a meeting was occasionally held, at which notes were given to the minister by persons desiring to be prayed for. These notes were read, and prayers offered according to the state of the writers' circumstances. At the first meeting forty such notes were received, and a deep impression made.

Beside Bible classes, at which hundreds attended, a church fast was held every quarter. At one of them Payson confessed his sins to the Church, requesting them to join him in praying that God would ordain him afresh. The deacons followed his example. Then the members. After a sermon to the young, he invited all who were determined to serve the Lord, to meet him; forty attended. Enquiry meetings were held, to which hundreds flocked. When conversions seemed declining, his people established what they called "Aaron and Hur Societies." In little groups they assembled on the Sabbath morning, to uphold their pastor's hands with prayer. On one occasion he embodied in a Sermon the substance of the discourses of the preceding six months; all were astonished at the amount of truth presented. During his last illness, having delivered a sermon and pronounced the benediction, he requested his audience to resume their seats; he then descended, and with much solemnity said, "I now put aside the minister; I come down among you; I address you as a fellow man, a friend, a brother, a fellow traveller to the bar of God, as one equally interested with yourselves in the truths I have been declaring." He then gave vent to the struggling emotions of his heart, in a strain of affectionate entreaty and anxious desires; he then pro-

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posed for their adoption mentally, a string of resolutions suited to the occasion. So seized was he with "the heroic passion of saving souls," that he directed a label to be attached to his breast after death, with the verse "Remember the words which I spake unto you while I was present with you." Can it be wondered that success followed such expedients, when employed by one who was emphatically a man of God? Payson was pre-eminent in the devotional engagements of the sanctuary; his remarks on prayer, which we regret we cannot transcribe, are worthy the study of all, but especially of ministers. There were some things in Dr. Payson's experience, which he ascribed to the displeasure of his God, but which we regard as the result of his constitutional temperament. His nervous system was excitable in the extreme. This he seems to have misunderstood. As a beautiful landscape is sometimes shaded by an intercepting cloud, so his church, his family, his devotions, and his final prospects were darkened by a melancholy brought on by this disordered state of body. Still, amid all his changes of feeling, he was a pattern of faithful persevering devotedness to his Master's service.

His constitutional tendencies only serve as a dark ground to heighten the effect of the christian graces with which he was adorned; hence, we admire his abstinence from spirituous stimulants the more, because not only the custom of others tempted him, but his bodily infirmities predisposed him to their use. Hence, while we deplore the occasional irritation and petulance to which he had a natural tendency,

we admire the almost instantaneous relentings of his heart towards God and towards man. While we tremble at the danger to which his conversational powers and social feelings exposed him, we admire his firm determination to maintain the dignity of his character in every company.

We conclude with a few passages out of many that we had marked as worthy of quotation.

"Suppose professors to be ranged in different concentric circles around Christ. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work they will bring up and do it in the light of his countenance; and while engaged in it, will be seen constantly raising their eye to him, as if fearful of losing one beam of his light. Others, who to be sure would not be content to live out of his presence, are yet less absorbed by it than these; and may be seen a little further off engaged here and there in their various callings, their eyes generally on their work, but often looking up for the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces toward the light. And yet farther out, among the last scattered rays, so distant that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the Sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour."

"Happy shall we be, if by this hasty sketch of Payson's history, we have, in any degree, extended his usefulness, by inducing some of our readers to peruse his memoirs, to catch his spirit, and with greater fervour to follow those, who through faith and patience now inherit the promises.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Infidel's Own Book: A Statement of some of the absurdities resulting from the rejection of Christianity. By Richard Treffry, Jun., 12mo pp. 200. London: Hamilton, Adams, and Co. 1834.

INFIDELITY, though ever assuming new forms and always varying the modes of its attack according to the predominant passions or the mental peculiarities of its votaries, has in reality no new objection to urge, nor any argument to offer which has not again and again been answered. In our day, it has laid aside the specious pretences of a more refined philosophy, by which it was wont to have covered its native deformity, and has resorted to low ribaldry, and the most profane and vulgar obscenity. It has thus assumed a marshalled front of opposition to Christianity novel in its history, and to weak minds appalling by its array. But they who examine the phalanx a little more closely, do not fail to discern that its ranks are broken, and that these professed enemies of the truth are plunging their swords in each other's bosoms, and are thus perishing by each other's hands. Infidelity is not a system; it requires no faith; it presents no bond of union; it prescribes no duties; it leaves every man at liberty to think and act as he pleases; the practical disagreement with which it charges Christians may be fairly retorted upon itself, and is fatal to its perpetuity, because it offers no common ground on which on any occasion its strength may be tried, and its attack consolidated. It is in reality the feeblest of all the enemies with which Christianity has to contend; and it knoweth that it "hath but a short time," and hence its "great wrath." One of its most common, and perhaps most availing weapons is ridicule. Nothing, however, is easier than to show that all its shafts are powerless as hurled against Revelation, and that whilst no absurdities can be charged on the religion of Jesus, the most irrational and ridiculous absurdities may be charged on

infidelity, and that it is "no accident of which it can divest itself." Mr. Treffry has chosen for himself this point of repulse, and has succeeded in condensing the arguments for Christianity, and in carrying back the warfare into the enemy's camp. His book is well adapted both to confirm the wavering, and stay their march to join the ranks of infidelity; and to convince of their folly those who have already been seduced by the "wiles of the devil."

After a general statement of the argument, Mr. T. thus announces his design:—

"The practical character of scepticism will first be considered; and then the methods by which unbelievers strive to evade the force of the principal scripture evidences. We shall next show the conclusions to which infidelity necessarily leads, as to the authors of the Bible generally, and the first promulgators of Christianity in particular: and lastly, we shall endeavour to prove, that the infidel is responsible to God and man for all the monstrous absurdities which his unbelief involves."

The following passages taken from the concluding paragraphs of Mr. T.'s book, are interesting in themselves, and may serve as a specimen of the style in which he writes.

"Suppose, however, that we were unsuccessful in proving, either the folly of infidelity, or the truth of Christianity; suppose that the infidel had as much of the argument on his part as on ours; nay, suppose that the probabilities were in his favour,—still, since Christianity may be true, we need not hesitate to affirm, that no Christian is justified in abandoning his faith. In whichever way the controversy terminates, HE is secure. If he is right, he is the heir of the highest happiness for ever and ever; if he be wrong, still his condition is preferable to that of the unbeliever. He manages to cheat away the dreariness of life by the power of a delightful hope, which, to himself at least, appears well founded. He is a useful member of society, and partakes all the real blessings of this world with a temperance and gratitude which enhance

their enjoyment. He is not disquieted by the apprehension of death; and when it comes, if there be no hereafter, he will not be sensible of the disappointment. He will moulder in the grave as quietly as the unbeliever, and his name will be associated with a reputation not less virtuous, and recollections not less tender."

"Yes: Christianity *may* be true, and the period will soon arrive, when all doubt and controversy on the subject will for ever cease. The unbeliever ventures a desperate experiment. Its full results will shortly appear; and if he is wrong, his error will then be irreparable. How tremendous his risk! If the Bible is the book of God, and if Jesus Christ is indeed the Son of God, and if the Gospel is the only way of salvation, how terrible will be the destiny of the avowed foe of Christianity, in the day of final retribution! He has defied the power of the Almighty. He has dared the indignation of that glorious Being who created the universe. He has blasphemed that God, whose lightest frown could send him shivering with terror, or writhing in agony, to seek refuge in the deepest abyss of eternal darkness. He has made an obscene and drunken jest of the tears, and shame, and cross of that Saviour, who loved him even to the death. He has done despite to that Almighty Spirit, who would fain have renovated his heart, and effected in him the highest possible moral elevation. He has scorned and cursed the people of whom God has avowed himself the friend. He has ridiculed the zeal of the Apostles, and the torments of the martyrs have been to him matter of ribald mirth. He can no longer keep his eyes closed against the truth. The Saviour, whom he has dishonoured, becomes his inexorable Judge. He has cut himself off from all hope. 'There remaineth no more a sacrifice for sin,' and Justice, which has long slumbered, now awakes, to pour out everlasting horror upon the wretched rebel against the long-suffering and patience of God."

On Church Property. London: E. Wilson. 8vo. pp. 30.

THE author of this brief Essay has brought together many important facts, well worthy of the attention of the public, and has succeeded in establishing the position of the Lord Chancellor, with which he starts, that the church includes the laity as well as the clergy, and that the Church of England

neither holds nor can hold property as a corporate body.

Sermons preached in Southborough Church. By the Rev. John Tucker, B. D., Fellow of Corpus Christi College, and Secretary of the Corresponding Committee of the Church Missionary Society at Madras. 2 Vols. 1834. Nisbet, London. 12mo. pp. 360, 270.

EXCELLENT practical discourses, simple in style and evangelical in doctrine.

Payson's Remains, or Selections from the Conversations and unpublished Writings of the Rev. E. Payson, D. D. 18mo. pp. 106. bound. Tract Society.

To those who have become acquainted with the life of that eminent Christian minister, Dr. Payson, a small volume of Selections from his remembered conversations, addresses at private meetings, Bible classes, &c. cannot fail to be acceptable. We can assure our readers, that many of these *select thoughts* possess all that originality and brilliancy which mark the conversations of a man of genius, and apart from their holy subjects, are a valuable addition to the stock of our English *Ana*, that have been too much occupied with the veriest trifles. Adams, Cecil, and Payson, however, have given to their observations all that point which charms in conversational remarks, and that spirituality which makes them blessings. This little volume, like all the publications of the Tract Society, is remarkably cheap.

The Negroes' Jubilee: A Memorial of Negro Emancipation, August 1st, 1834: with a brief History of the Slave Trade and its Abolition, and the extinction of British Colonial Slavery. By Thomas Timpson. Ward and Co. 32mo. pp. 150. *The Day-Star of the World's Freedom: or the British Lion trampling on the Neck of Slavery: an Ebenezer for the 1st of August, 1834.* By John Morison, D. D. 32mo. pp. 90. Sunday School Depository.

THE joyous celebration of Negro freedom on the memorable 1st of August, when the prediction of the prophet was accomplished, and "a nation was born in a day," required some printed memorials that may be seen by our children's children.

Mr. Timpson has brought together an interesting collection of facts, docu-

ments, and remarks, that must inform and impress the reader.

Dr. Morison's Ebenezer (for we do not admire the taste of its other titles) is a warm-hearted and eloquent address, delivered at Ranelagh Chapel, before the associated Ministers and Churches of the Chelsea district, in which he has embodied many striking facts, sentiments, and reflections, distinguished by his characteristic energy of thought and feeling. We think that he is occasionally rather exuberant in his style, but considering the occasion it is a venial offence:

"On such a theme t'were implous to be calm."

There are probably millions of Slaves still held in bondage in the United States and other countries where the English language is understood, and we trust that these, and similar publications, may advance the cause of Negro Emancipation, in them all.

Sermons and Sketches of Sermons. By the late Rev. Henry Gipps. Revised, with some introductory Remarks upon his Pulpit Ministry. By Rev. J. A. Latrobe. Seco. Seeley. 1833. pp. 468.

A VOLUME of evangelical sermons, by one of the most eminent and devoted ministers of the establishment, whose removal is justly deplored by all who knew him.

Moral and Sacred Poetry, selected and arranged by the Rev. T. Willcocks and the Rev. T. Horton. Second Edition, with considerable Enlargements. By the Rev. T. Willcocks. 8vo. pp. 420. Devonport. W. Byers, 1834.

AMIDST the crowd of poetical selections that have passed under our review, we do not recollect a volume that has better pleased us than the present. Its editors have brought together from the best lyric poets, more than five hundred choice pieces, that are printed in double columns, and very conveniently arranged. The volume is adorned with a neat vignette, and got up in a style which, with its delightful contents, must render it an acceptable present to all lovers of genuine poetry, consecrated to the service of piety and virtue.

Memoir of Rev. Elias Cornelius, Secretary to the American Education Society. By B. B. Edwards. With a Recommendation Preface by William Innes. Edinburgh. Waugh and Innes. 1834. 12mo. pp. 336.

AN useful and interesting piece of biography, and containing much information on the affairs of American Churches.

Letters to Young Ladies. By Lydia H. Sigourney, Hartford, Connecticut. 24mo. bound and gilt. pp. 118. T. Ward and Co.

A VALUABLE little book, admirably suited for a present to young people.

Christian Theology. Translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyraux, B. A. Seeley and Burnside. 1834. pp. 512. 12mo.

THIS forms one of the volumes of the Christian's Family Library. Pictet's Theology is well known to students in Theology. The translation is respectably executed, but whether it is worth while to render it into English, may perhaps be a question.

LITERARY INTELLIGENCE.

WORKS AT PRESS OR IN PROGRESS.

Professor Vaughan's new work on the Causes of the Corruptions of Christianity, being the second volume of the Congregational Lecture.

The Truth and Excellence of the Christian Revelation demonstrated, in Two Addresses to the Young and the Unlearned. By W. Youngman.

The Ministry of Reconciliation. A Discourse delivered June 12, 1834, in Broadmead Meeting House, Bristol, before the Bristol Education Society. By Edward Steane.

"Church Establishments examined." A Lecture delivered in the Public Rooms, Lancaster, on Thursday Evening, July 3, 1834. By J. Barfitt. Second edition, 8vo.

"The Church of England as the Rallying Point of Orthodoxy," considered. A Lecture delivered in the Public Rooms, Lancaster, on Friday Evening, July 19, 1834. By J. Barfitt. 8vo.

Memoir of Captain James Wilson. By the late Rev. John Griffin, Fortescue. Fourth edition, with portrait. 18mo.

Summer Rambles, illustrative of the Pleasures derived from the Study of Natural History, with plates.

Byroniana. The Opinions of Lord Byron on Men, Manners, and Things, with the Parish Clerk's Album, kept at his burial place, Hack-nall Torkard. 18mo.

The Negro Jubilee. A Sermon preached at the Independent Chapel, Wallingford, Berks, on the Evening of Friday, the 1st of August, 1834. By William Harris.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

LETTER TO THE CONGREGATIONAL UNION, FROM THEIR DEPUTIES IN THE UNITED STATES.

Since our last, the Committee of the Union have received the following valuable letter from the Rev. Messrs. Reed and Matheson.

*"Montreal, Lower Canada,
14th June, 1834.*

"To the Committee of the Congregational Union of England and Wales.

"RESPECTED BRETHREN,—You have been already informed of our safe arrival in New York, and of a few of our movements in connection with the discharge of our mission. As we reserve details for our return to England, it may be sufficient, at present, to give a mere outline of our proceedings in attending to the duty devolving upon us.

"The anniversaries of the principal American Institutions were held in New York during the second week of May. We attended those of the Tract, Home Missionary, Education, Foreign Missionary, and Bible Societies. To four of them we came accredited from kindred institutions of our own country, and were received in the most cordial and Christian manner by all the ministers of different denominations, and by crowded and deeply affected congregations. On the 13th May we proceeded to Philadelphia, to attend the meeting of the General Assembly of the Presbyterian Church, to which body of Christians we were especially deputed by the Union. The proceedings of the Assembly commenced on the 14th, and continued about two weeks. The Clerk of the Assembly (Dr. Ely) read the communication of Mr. Blackburn to Dr. Peters, of New York. We were then introduced to the Moderator (Dr. Lindsley), and by him to the assembled Delegates of the Presbyterian body, who gave us an affectionate welcome, and warmly reciprocated the sentiments of brotherly regard contained in your letter. We

spent ten days at Philadelphia, during which time we attended the meetings of the Assembly, and in the evenings, public meetings of the Presbyterian Board of Missions and Education Society for young Ministers: also the anniversaries of the American Sunday School Union and American Temperance Society, and of one or two more institutions. The same fraternal feeling seemed to pervade the meetings as appeared at New York, with reference to the Christians, and interests of the mother country. On the 24th, we returned to New York, and left it on the 26th for Boston, at the pressing request of the Committees of the different religious institutions, the anniversaries of which were to be held the last week of May. While there we attended the meetings of the principal societies, and had various opportunities of meeting with a great many of the Ministers of New England, who crowd to Boston during the anniversary season. The same strong brotherly kindness and welcome were accorded to us there also. On the 5th June, we left Boston for the Canadas, and arrived here on the 9th.

"As a visit to the British Colonies was not contemplated when we undertook this mission, it may be desirable to state briefly our reasons for ADDING to the number of our engagements, and weight of responsibility. While at New York, during the anniversary week, Mr. Miles, of this city, and formerly at Cape Town, came over to visit us. Another Minister also came from Kingston, in Upper Canada, and one or two respectable laymen. The object of their visit was the same—to impress on our minds the importance of visiting the Canadas, of meeting with all the Ministers of our denomination who could be brought together, and to consult respecting the religious interests of this country, which have arrived at a *crisis*. We heard their statements, and consulted with other friends in New York and elsewhere, who were well acquainted with the

state of religion in the Canadas. After mature deliberation and prayer we came to the determination that *we ought to visit them*. This, however, could not be done without neglecting *primary duties* in the United States, unless we lengthened our stay in this country: this we have resolved to do, that both objects may be accomplished. Our present intention is to remain during the first three weeks of September, instead of leaving for England the 1st of that month. This is a trial to us, and will be to our friends; but we trust the conclusion to which we have come will promote the Divine glory. We return again to New England, to attend the Conferences of the States of New Hampshire, Vermont, and Maine, and we shall meet with most of the brethren of Massachusetts at the examination of the students at Andover. Before that time, we intend visiting the distant west and one or two of the southern states.

"We believe that the prayers of our Christian friends, in both countries, have been graciously heard—God has given us the affection of his people. He has also preserved us to the present hour in safety. Our visit, we have no doubt, has done great good already, by calling into exercise the affections of renewed minds; and we trust our beloved country has a deeper place in the best thoughts of thousands than it had before.

"We beg an interest in your prayers, that God would be pleased to make our way prosperous, make us a blessing, and return us safely to our families and flocks.

"We remain,

"Dear Brethren,

"Yours, most affectionately,

"ANDREW REED,

"JAMES MATHESON."

PASTORAL LETTER FROM THE REV.
ANDREW REED, TO HIS FRIENDS
AT WYCLIFFE CHAPEL, LONDON.

Cincinnati, Ohio, July 4th, 1834.

To the Church of Christ, assembling
in Wycliffe Chapel, London.

My beloved Friends,

I do not know that I left home with any promise to write you in your collective capacity; but I certainly

had the purpose of doing so, and only forbore to announce it, lest I might promise more than I could well perform. More than once I have sought the opportunity to gratify myself in this particular, and have been prevented by the claims of pressing duty; and now I am indebted (pleasingly indebted I will say) to slight indisposition, which makes a day's repose necessary, for the opportunity, which I hasten to improve.

I had, as you know, from the first, serious views of the extent and importance of the services involved in the mission to this country; but they were all rather below than above the reality. They have also increased as we have advanced. It had not been a part of our plan to visit the Canadas; but the earnest and affecting appeals and entreaties forwarded by deputies from that interesting though neglected country, made it to appear indispensable that it should be brought within our mission. On the whole, since we landed, we have been busily and laboriously employed. One month was occupied in attending the annual meetings of the great voluntary societies in New York, Philadelphia, and Boston, and the annual session of the General Assembly. Three weeks have been given to the Canadas, preaching, exhorting, and obtaining information on the state of those provinces; and I am now, as you will observe by the date of this, moving west and south in the accomplishment of the same purpose. In addition to the duties fulfilled at the several places referred to, I have travelled already above 2000 miles; have had to maintain a considerable correspondence, to be accessible at all times, and to preach the Gospel of the blessed God in all places. Sometimes I have felt painfully the pressure of these engagements; and during the annual meetings I was ready to sink under them; but on the whole I have been sustained above my expectations, and I shall now, I trust, not only be enabled to go on, but to gather strength, and to return to you improved in body as in spirit.

You will have pleasure in being assured, after annual experiment, that, while we have made some sacrifices for this object, they have not been

made in vain. This mission is not premature, it should have been earlier; it is not only proper, it is highly beneficial. Every where the Christians of this land have been prepared to receive us; every where prepared to take enlarged views of the importance of Christian intercourse between the two countries; and every where an immediate good seems to have attended this mission of Christian love from our churches. They have now additional regrets that their delegates (from different causes) failed to reciprocate the visit; and four, instead of two, may be expected to appear amongst us next year. The mission has already done much in promoting good understanding and kind feeling, and eventually its influence will do much, I believe, towards making war difficult, the emancipation of the slave certain, the doctrine and discipline of the churches uniform, and the two nations one in promoting the great cause of liberty, truth, and godliness over the whole world.

It has cheered me exceedingly to learn, that since my departure you have remained together in peace, and have been blessed of God in your assemblies. This is what I expected, although the expectation was frequently assailed by fear. I thank God, that the fear is discountenanced, and that the hope is confirmed. Still let it be so. Stand fast brethren, greatly beloved, in the faith and hope of the Gospel; cleave to the Lord with full purpose of heart; remain fixed in the fellowship of the saints, in breaking of bread, and in many prayers. Walk in humility, in love, in brokenness of heart before God and before each other. Avoid whatever might lead to disorder, division, vain glory, or negligence. Come together, not under the influence of low and worldly motives, as many do; but convene as spiritual persons to offer spiritual services, to Him who is a Spirit, by the plenary grace and righteousness of our Lord and Saviour Jesus Christ. Let us mutually aspire to meet (if permitted to have the joy of meeting) in the fulness of the blessing of His Gospel. I would not that we should meet just as we parted, but greatly improved, with minds more enlightened, affections

more holy; with our spirits, our whole being more perfectly devoted to God, and to his kingdom.

Do not our circumstances encourage us to look for this blessed improvement? We have been placed by Providence in apostolic circumstances, and we should look for an apostolic temper. You will remember, that when leaving you, I remarked, that if I could go on this service from a *right motive*, and that if you could give me up from a *right motive*, we might be confident of the Divine blessing. Let us then look on the one hand with holy jealousy to our motives, and on the other with holy confidence for the blessing; and God, even our God, shall bless us! I know that in assenting to my share of this mission, you have made a sacrifice; and I would that you should know how blessed a thing it is to have something to sacrifice for the sake of Christ! I would desire to find you, and to be myself, enriched, in all the gifts and graces of the Holy Ghost. I would desire to be prepared to lead you into higher perceptions of "the excellent glory," a deeper enjoyment of redeeming love, a fuller emancipation from all evil, and a more exhilarating hope of a blessed immortality. Pray, my brethren, to this issue. Your prayers, in their influence, attend me in all my wanderings and engagements; they reach and comfort me now while on the verge of civilization, and five thousand miles away; they, if abundant, shall restore me to you in the abundance of the Divine blessing; that blessing shall be to us, in our solemn assemblies, as "the times of refreshing from the presence of the Lord;" and the blessedness of our former connection shall be little, compared with the blessedness and glory of that which is to come.

You are aware, that one great source of anxiety in leaving you, was the tender and enquiring state of mind of many persons in the congregation. Let them have an especial place in your prayers and christian attention. As you have the opportunity, gain their acquaintance; show a true interest in their welfare, anticipate their difficulties and scruples, and win them to Christ by earnest representations of their obligations, and encouraging dis-

plays of his benevolence and mercy. Let each one find some one to whom he may thus be an acquaintance and a friend, and whom it shall be his distinct object to bring to a gracious knowledge of the Saviour, and an open fellowship with his people. If any such suffer disappointment in the absence of their usual minister, bear with them; remember, that love of the minister is often introductory to the love of Christ. Assure them of my affectionate recollections and prayers, and of my expectation that, on my return, I shall find them either already enrolled with the saints, or waiting to be so with my own hand.

And do not let your christian solicitude pause here. Remember, as you have done, and "much more abundantly," that the church exists not for her own sake, but for the sake of the world, that the world through her may be saved. Let it by no means be enough that you are happy in yourselves, but seek to convey your happiness to them that are "without." Many of you have immediate connections who are still in worldliness and sin—a husband a wife, or a wife a husband; a child a parent, or a parent a child; and all of you have friends and neighbours, who are ready to perish, and willing to perish in ignorance of their danger. You must devote yourselves, my beloved friends, to their salvation, as you would devote yourself to the salvation of a child drowning at your feet! Discreet efforts and constant prayer will do wonders; and unless we use the means of life for others, they will not be useful to ourselves. Be then, I beseech you, as the light of the world, and as the salt of the earth, which savoureth all things. Enter on deliberate but unostentatious and prayerful plans to convert your acquaintance, and men around you; and if I shall stand once more amongst you, let me be surrounded, not only by those who are already allured from the world, but by a multitude of strangers, whom you have gathered in, to be fellow citizens with the saints, and of the household of God. O that would be a blessed meeting indeed, in which I should meet, not only all I have known and loved, to glorify God for his mercies; but in which should

be found a troop of such as were rebels, and who are become subject to Christ, and are prepared to join themselves to the sacramental hosts of the redeemed!

Finally, brethren, that you may thus increase in every good word and work; that you may thus be blessed in yourselves, and a blessing to others; and that you may continue in this state without wavering, remember the end of your calling, which is the salvation, the glorification of your souls. Your conversation as individuals, your gifts as Christians, and your organization as a church, have reference to heaven. Carry then your friendships into heaven, your thoughts into heaven, your hearts into heaven! Think nothing great which belongs only to earth, nothing little which connects itself with eternity. The children of God, dwell in God, that God also may dwell in you. Uncertain as we are of meeting again in the flesh, let us look to it, that we meet in another world with joy and not with grief; if with grief, O what grief would it be; if with joy, O what joy—joy unspeakable and full of glory!

My affectionate and pastoral salutations attend you all. To the Sick, as also appointed to suffer, I would say, *Be patient, brethren, for they that suffer with Christ shall be glorified with him.* To the Aged, *Trust in the Lord, for in Jehovah is everlasting strength.* To the Young, *Beware of pride and licentiousness; "seek the Lord while he may be found."* To the Happy, I would say, *Be humble.* To the Sorrowful, *Rejoice.* To the Poor, *Be content;* to the Rich, *Be liberal.* To the Careless, *Watch.* To the Wanderer, *Return.* To the Sinner, *Repent.* To all, *The grace of our Lord Jesus Christ, which is suited to all and which is free to all, be with you all. Amen.*

Brethren, my heart is enlarged towards you. Little accustomed as I am to indulge in expressing personal feeling, circumstances seem to have made it necessary; and in making it needful, have made it delightful. Never till the painful event of separation did I so fully know your attachment to me; and never before have I known so much as now, how fully my interests and affections are bound up

in yours. If it would be unworthy to vaunt of this needlessly, it would be equally unworthy to affect concealment now. Let us rather gratefully rejoice that the attachment is mutual, and pray that it may be divine. With the warmth of sincere affection, I return you love for your love, esteem for your honour, friendship for your friendship, and prayer for your prayers! Farewell! Love, peace, joy be with you from God even our Father! Again, Farewell!

Your affectionate Pastor,

ANDREW REED.

P.S. I shall endeavour to write at large to the young people. Give my love to them, through Mr. Plumbe, and say, that if I do not it will be from overruling circumstances. I wish also to have it understood, that it is *likely* our duties will compel us to remain here over September, so that we may not reach home till the middle or close of October. Of this I will write more exactly. The people may rely on my not staying *longer*; and I am sure they would not wish me to sacrifice important objects, for the sake of two or three weeks.

Wherever the information in this may be deemed acceptable, you will perhaps convey it, as I have still fears of fulfilling all my wishes as to correspondence. The glass is now mounting up towards 90, at eight in the morning, and I tremble as I write. Adieu.

BLACKBURN ACADEMY.

On June 25 and 26, the Annual Meeting of this Institution was held at Blackburn. On Wednesday the Committee of Examination proceeded to discharge the important duty devolving on them; and in the evening a most instructive, impressive, and eloquent address was delivered to the students, on the subject of a learned and devoted ministry, by the Rev. Dr. McAll, in Chapel-street Chapel. On Thursday the General Committee met to transact the usual business of the Institution, when the Rev. J. A. Coombs was called to the Chair, and the Report of the Committee of Examination was received. It was as follows:

"The Committee of Examination have great pleasure in reporting the very promising state of the Institution, in the various departments of study to which the attention of the students has been directed during the past year. After a very careful examination, in the several classical authors professed by the students, from whom they read and explained such passages as the Committee were pleased to select at the moment, they were exceedingly gratified with the progress which they had made, and the ability and diligence which they displayed. The works read were, the *Life of Agricola*, by Tacitus; the 6th *Æneid*, and the First *Georgic* of Virgil, and Five *Epistles* of Horace; Greek *Delectus*, *Palæphatus*, and the First and Fifth *Iliads* of Homer; the Eighteenth *Psalms* in Hebrew, and the Second Chapter of *Daniel* in Chaldee. Several propositions were selected from the First and Second Books of *Euclid*, and very well demonstrated. In *Rhetoric*, considerable acquaintance with the art of public delivery was evinced by the students. In *Theology* they were very minutely examined on the *Extent of the Atonement*; and their replies were both prompt and explicit; and their views were subsequently more fully developed, by reading several essays on the following important subjects: The *Extent of the Atonement*; the *Imputation of Christ's Righteousness in Justification*; the *Connection between Faith and Justification*; and the *Objections usually urged against personal Election*. The Committee exceedingly regretted the limited period necessarily allotted for the examination, as it deprived them of much of that pleasure which they were convinced they should have enjoyed, from a more extended investigation of the attainments of the students, which, throughout the whole, reflected credit on all concerned.

Signed, in the name of the Committee of Examination,

J. CLUNIE, LL.D., *Chairman*.

One student, having finished his academical course, was honourably presented with the usual testimonials, and a Sub-Committee was appointed to examine a candidate who was unable to attend at present. The whole an-

niversary was peculiarly interesting and encouraging; and all departed fully determined to support and to extend the influence of an institution so valuable in itself, and which, under the Divine blessing, promised to confer such lasting benefits on this populous county, and interesting vicinities.

**NORTHERN CONGREGATIONAL SCHOOL
—SILCOATES HOUSE, NEAR WAKEFIELD.**

The third anniversary of this Institution was held on Wednesday, July 2, when the attendance was highly respectable, and more numerous than on any former occasion. The Rev. John Ely, of Leeds, presided at the public examination, in which the progress of the pupils, in the several branches of knowledge to which their attention had been directed by their able and assiduous Superintendent, was made strikingly apparent. The chief subjects of investigation were, the Latin and Greek languages, writing, arithmetic, geography, some of the leading doctrines of Revelation, and the principles of nonconformity; on all of which their exercises and answers were highly satisfactory. The Chairman afterwards delivered the prizes which had been adjudged to the successful pupils, accompanying them with appropriate and encouraging remarks.

George Rawson, Esq., the generous and devoted Treasurer of the Institution, occupied the Chair at the public meeting; and several of the ministers and lay-gentlemen present, in moving and seconding the resolutions, expressed the gratification which they felt during the previous examination, and on account of the rising importance and growing prosperity of the School. In the course of the meeting, allusion was also made by the Treasurer and others to the facilities and advantages which this Institution offers, not merely to the sons of ministers at home, but also to those of missionaries in foreign lands, several of whom have already been received to its fostering care, and more are expected after the recess. The present number of pupils is thirty-three. The school re-opened on Wednesday, Au-

gust the 13th, the Midsummer vacation being extended to six weeks, as there is no other in the course of the year.

**RE-OPENING OF HOLLOWAY CHAPEL,
ISLINGTON.**

It is pleasing to record, that through the Divine blessing upon the ministry of the Rev. W. Spencer, the church and congregation at Holloway have been under the necessity of considerably enlarging their place of worship. On Tuesday, the 5th ult., it was re-opened, when two Sermons were preached; that in the morning, by the Rev. J. Liefchild, from Coll. iii. 9, 10, and that in the evening, by the Rev. Dr. Morison, from 1 Tim. i. 11. "The glorious gospel of the blessed God." The attendance upon both services was good, and the collections, amounting to £40. were very encouraging. May this interesting event prove an earnest of continued and increasing prosperity.

NEW CHAPEL OPENED AT HARMER HILL.

On Tuesday, April 29th, a new Independent Chapel was opened for public worship, at Harmer Hill, Salop.

The Rev. and venerable T. Weaver, of Shrewsbury, having read the Scriptures and offered the designation prayer, the Rev. J. Mandeno, of Wem, preached in the morning, from Revelation xxi. 5. (former part.) The Rev. J. Pattison, of Wem, preached in the afternoon, from Acts xiii. 26. (the last clause) and the Rev. T. Weaver, in the evening, from Luke xiv., the latter part of the 17th verse.

The following neighbouring ministers, viz. the Rev. Messrs. Minshall, Stephens, (Baptist,) James, and Rogers, engaged in the other parts of the interesting services of the day.

The site of the above very neat Chapel, to which a small cottage is attached, was kindly presented by Richard Palin Bickerton, of Newton, Esq. It is situated in the midst of a considerable population; and a hope is entertained that it will prove an extensive blessing to the present and all future generations.

ORDINATIONS.

On Wednesday, July 30, the Rev. Thomas Morell, late Student at Wymondley, Herts, was ordained to the pastoral office over the Independent Church at Ullesthorpe, Leicestershire. The occasion excited a very lively interest in the neighbourhood. The services of the day were commenced by the Rev. J. G. Hewlitt, of Lutterworth, who read an appropriate portion of Scripture, and offered up a solemn introductory prayer. The Rev. C. J. Roberts, of Melton Mowbray, stated, in a lucid and scriptural discourse, equally distinguished by firmness and christian moderation, the great principles of church government amongst the Congregational Dissenters.

The Rev. W. Bedford, of Narborough, asked the usual questions, and received from Mr. Morell a most interesting and touching account of the work of grace in his heart, and a clear and manly confession of faith.

The Rev. Thomas Morell, of Coward College, offered the ordination prayer. The Rev. Stephen Morell, of Little Baddow, Essex, then gave his son, under circumstances of great excitement, and soul-stirring interest, a powerful and impressive charge.

The Rev. S. Sibree, of Coventry, addressed the people in an energetic and faithful discourse.

An almost overpowering interest seemed to be excited by the services of the day; the Spirit of God appeared to breathe upon and subdue into tenderness the crowded audience. May the impression then produced be rendered permanent!

We understand that, at the request of a large company, who dined together after the services, the several discourses are to be published.

Thursday, August 7, the Ordination of Mr. J. T. Willmore, over the Independent Church and Congregation, Rye, Sussex, took place at the Chapel, Watchbell Street, Rye. The introductory discourse was delivered, and questions asked, by the Rev. W. Davis, of Hastings: the ordination prayer, by the Rev. J. Slatterie, of Chatham; the charge to the minister, by the Rev. R. T. Hunt, of Kennington; and the sermon to the people, by the Rev. J. Harris, of Dartford, Mr. Willmore's pastor. It is hoped that this Church and Congregation, which had, for many years, been destitute of a settled minister, will enjoy permanent peace and great prosperity.

MISCELLANEOUS INTELLIGENCE.

ON THE STATE OF THE CONGREGATIONAL CHURCHES IN THE STATE OF VERMONT, U. S.

The Secretaries of the Congregational Union have received the following particulars of the religious statistics of Vermont, from the Rev. T. A. Merrill, Registrar to the General Convention of Congregational and Presbyterian Ministers in that State.

"As you requested a general statement respecting our circumstances, it may be added, that Vermont is one of the smaller States, containing 260,000 inhabitants, scattered over a surface of 10,200 square miles. It appears from the minutes, that there are in Vermont (including 18 churches on our borders connected with the Convention) 206 churches of the Congregational denomination. A very few

of these churches are Presbyterian in their mode of conducting discipline; but none of them belong to any Presbytery. In these 206 churches there are 22,291 members; 91 of them have settled pastors, 36 others are supplied with preaching, and 79 are unsupplied, most of which are either very small, or unable to procure a minister, the number of ministers here being greatly short of the demand for their labours. Most of those reported in the minutes as unsettled ministers are connected with public institutions of some kind, are supernumerated, or unable to labour. Our minutes for the present year show an increase in our churches of but 369 individuals, whereas those of the previous year exhibit the increase of 4714.

"In no state are the Congregational

clergy and churches more harmonious in their views of doctrinal and practical religion than in Vermont. One or two Unitarians out of the question, probably no two Congregational clergymen could be selected, who do not strictly hold each other in fellowship; and so far as christian feeling and views of doctrine are concerned, would not invite each other to preach. It may also be said, I presume, that no two Congregational churches, except the two that are Unitarian, have views of doctrine or practices so different as to prevent cordial fellowship and cheerful co-operation. There may be cases of temporary alienation on account of some difficulty that is personal or local, but I judge not one, in which the alienation arises from different views of Christian doctrine or Christian practice. This fact is the more interesting, as we have no larger denomination to press us into the semblance of union without the reality, nor any explicit confession of faith, nor common bond of union, except the Bible and the Convention. We receive as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism; but we do not make this summary in its details a test. The Convention possesses no ecclesiastical authority, and is merely a social meeting of delegates from the Associations and Consociations, to hear reports from the different bodies with which we are connected, and to advise in regard to some general measures which may affect the churches. The Convention have met annually for 36 years, and I have no reason to suppose that any persons who sympathise with us in promoting the cause of religion, have ever started the query, whether the meetings were useful. Within a few years the anniversaries of some of our important societies instituted to promote religious objects, such as Domestic Missions, Sabbath Schools, and the Education of indigent pious young men for the Ministry, have been connected with the meetings of the Convention, and have greatly enhanced their importance; so that we go to the Convention as an annual state festival, attend the meetings for three days with thrilling interest, and return to our charges refreshed, and, I trust, prepared to discharge with more wakeful interest our high duties as ambassadors of Jesus Christ.

"After the Congregationalists, the Baptists and Methodists are the most numerous denominations. With one or two exceptions, all the denominations are found in this State, which have been reported to you as existing in Massachusetts."

ON THE DESIGNS OF CHRISTIAN MERCHANTS IN AMERICA TO AID MISSIONARY EFFORTS.

THE following extract from a letter addressed by the Rev. James Matheson, of Durham, now in the United States, to a Christian merchant of London, deserves the attention of every Christian engaged in commerce throughout this empire.

"On one subject, I know, you feel deeply, and I am happy in being able to give you some encouraging information respecting it. I refer to the union of commercial men, as such, in promoting the cause of Christ in foreign lands. The circular you gave me I have lent several leading merchants here. I found, in conversing with a number of them, at different times, that the way has been prepared, in an interesting manner, for doing something unitedly. About fifteen or twenty of the most devoted Christian merchants have, for some time, met every Monday morning at six o'clock for social prayer and consultation respecting the interests of Christ's kingdom, particularly in China. This morning, Mr. Reed and myself met with this band of good men in the house of the most devoted of their number. We had a most delightful meeting, for prayer, praise, and conversation. About twenty were present, some of them the most extensive and influential men of this city. I named your plans; they liked them, and I believe something of a definite nature will be done before we leave this country.

"We have just come from breakfasting with Dr. Spring, the principal Presbyterian minister of the city. We fully discussed the subject with him, and he entered most warmly into it. He anticipated great results from the origination of an association of commercial men. He will use his influence in preparing the way for a meeting. We shall attend to the same thing at Boston. There has been a mighty increase of numbers of Christian merchants during the last ten or twenty years in this city, and were their combined influence exerted it would tell on the world. Individually, some of the members of our meeting this morning have exerted themselves, as some of our good men have done. Mr. Oliphant, at whose house we met this morning, sails next week for Canton. He goes chiefly to promote the cause of religion—to comfort Morrison and Gutzlaff. A young missionary goes with him, and he has offered to take as many missionaries, and others willing to go to promote the Divine glory, free of all charge! He has a house and large factory at Canton, and intends spending several years there.

"The scene brightens, and I hope that when the merchants of America unite in their scheme of Christian philanthropy, our good merchants will be stirred up to holy emulation, in attending, as with one heart, to the same great object.

"We have met several times with M—— and M——, they are most excellent men, and are ready at all times, and in every way, to promote our design, as far as they can. Your kind letter of credit I have delivered; but I have not yet received any money from them. I may, perhaps, before I leave this country.

"I have little time and room to enter into particulars on any subject. I may say, that the impression hitherto made upon our minds respecting the American character is decidedly favourable. Let this nation cordially unite with Britain in Christian missions, and the world would soon become the empire of Christ. Mr. Reed joins in kind regards. I shall be glad to receive a letter from you while in this land. Address to the Tract Society House, New York.—I remain, yours, affectionately,

"JAMES MATHESON."

PRO-SLAVERY RIOTS AT NEW YORK, UNITED STATES.

Some of the most flagrant and disgraceful outrages that ever occurred in the United States, were perpetrated by a brutal mob of Whites, in the city of New York, on the 7th of July, and four following days.

Professing to be alarmed by the proceedings of the abolitionists, they attacked the houses, stores, and churches of the most distinguished advocates of negro emancipation. The church and house of our friend Dr. Cox were gutted, and he felt it to be necessary to leave the city. The Rev. Mr. Ludlow's church and house appear to have shared the same fate, as also the African Episcopal Church and a Methodist Meeting House, and several private residences. We are happy to state that no lives were lost, and that summary justice has overtaken some of the rioters. It was by such proceedings as those in Jamaica, and other British colonies, that the great work of emancipation was facilitated with us, and we doubt not but this will turn to the furtherance of the same cause in North America.

REPORT OF THE COMMISSIONERS OF ECCLESIASTICAL REVENUE ENQUIRY.

This Document contains facts worthy of the attention of our readers.

To the King's Most Excellent Majesty.
Your Majesty having been pleased to

issue a commission under the great seal, dated the 23d day of June, in the second year of your Majesty's reign, authorizing and directing the commissioners therein named to make a full and correct inquiry respecting the revenues and patronage belonging to the several archiepiscopal and episcopal sees in England and Wales, to all cathedral and collegiate churches, and to all ecclesiastical benefices (including donatives, perpetual curacies, and chapelries), with or without cure of souls, and the names of the several patrons thereof, and other circumstances therewith connected; and your Majesty having been further pleased, on the expiration of the said commission, to issue a second commission, extending the period within which the commissioners were required to make their final report, and authorizing them to extend their inquiries to the islands of Jersey and Guernsey, and the Isle of Man:—

We, your Majesty's Commissioners, whose hands and seals are hereunto set, humbly report to your Majesty that, in obedience to your Majesty's commands, we have proceeded to execute the duties committed to us.

In prosecuting our inquiries, we have, from the extent and complexity of the various matters to be investigated, encountered many difficulties, which, though not unexpected, necessarily required a considerable length of time to surmount.

We believe that we are now in possession of materials sufficient to enable us to make a full report to your Majesty on all the topics within the range of our commission; but to arrange and digest into a tubular form so large a mass of returns, comprising so many different heads of information, and thus to present a distinct view of the whole revenues of the church, and their distribution, has been a work of no ordinary labour, which, though nearly completed, must still occupy some further time.

It would have been more satisfactory to us to have awaited the period when we could have completed our task by a final report; but we are impressed with a conviction that it is expedient to lay before your Majesty, without delay, a statement of the total income of the church, and of the manner in which it is divided between the archbishops, bishops, corporations, aggregate and sole, and the incumbents and curates of benefices.

The total amount of the gross annual revenues of the several archiepiscopal and episcopal sees in England and Wales is £180,462, affording an average of

£6683; and the total amount of the net annual revenues of the same is £160,114, affording an average of £5930.

The total amount of the gross annual revenues of the several cathedral and collegiate churches in England and Wales, together with the separate gross annual revenues of the several dignitaries and other spiritual persons, members of cathedrals or collegiate churches, is £350,861, and the total amount of the net annual revenues of the same is £272,828.

The total number of benefices with and without cure of souls, the incumbents whereof have made returns to our inquiries, omitting those which are permanently or accustomably annexed to superior preferments, and which are included in the statements respecting those preferments, is 10,498; the total amount of the gross annual revenues of which benefices is £3,191,950, affording an average of £304; and the total amount of the net annual revenues of the same is £3,000,393, affording an average of £285.

The total number of benefices with and without cure of souls in England and Wales, including those not returned to us, is 10,701; the total gross income of which, calculated from the average of those returned, will be £3,353,662, and the total net income thereof will be £3,058,248.

The total number of curates employed both by resident and non-resident incumbents returned to us is 5,282, whose annual stipends in the aggregate amount to £424,796, affording an average annual stipend of £80; and the total amount of the stipends of curates, if 102 be assumed as the proportionate number on the benefices not returned, and the same be calculated on the average of those returned to us, will be £432,956.

From a scale which we have prepared of the benefices with cure of souls returned to us, it appears that there are 294, the incomes of which are respectively under £50; 1621 of £50, and under £100; 1591 of £100, and under £150; 1355 of £150, and under £200; 1964 of £200, and under £300; 1317 of £300, and under £400; 830 of £400, and under £500; 504 of £500, and under £600; 337 of £600, and under £700; 217 of £700, and under £800; 129 of £800, and under £900; 91 of £900, and under £1000; 137 of £1000, and under £1500; 31 of £1500, and under £2000; and 18 of £2000 and upwards.

The number of sinecure rectories returned to us, and which sinecure rectories are included in the number of

benefices above stated, is 63; the aggregate gross annual revenues of which amount to £18,682, affording an average of £300, and the aggregate net annual revenues of the same amount to £17,095, affording an average of £275.

We regret that it is not at present practicable to offer a full explanation of the various items which compose the difference between the gross and net amounts; but, to prevent misapprehension, we think it advisable to observe, that no deduction is made from income on account of payments to curates, nor for the reparations of episcopal residences, or of glebe houses and offices, nor on account of payment of rates and taxes for the same, nor has any deduction been made on account of arrears due at the time of making the returns, or of any payments not being of a compulsory nature.

The returns of income have been generally made upon an average of three years, ending December 31, 1831.

Received this day of June, 1834.

W. Cantuar, E. Ebor., Lansdowne, Harrowby, C. J. London, J. Lincoln, C. Bangor, Wynford, W. S. Bourne, Henry Goulburn, Charles Watkin Williams Wynn, J. Nicholl, N. C. Tindal, E. J. Littleton, Stephen Lushington, George Chandler, C. Wordsworth, Joseph Allen, Charles Thorp, Hugh C. Jones.

Dated this 16th day of June, 1834.

GRANT FROM THE BIBLE SOCIETY TO THE EMANCIPATED NEGROES.

All our readers are aware of the generous vote passed by the Committee of the British and Foreign Bible Society, to tender to every person receiving the gift of freedom in the Colonies, a copy of the New Testament and Psalter, in large type, and substantially bound. As this measure will occasion an expence of £20,000, the Committee have deemed it expedient to open a special account for that purpose. The sums actually reported do not exceed £4000, but we trust that the religious public, who would at one period have gladly subscribed to liberate the Slaves, will, now they are free, aid this effort to put into their hands that book which teaches them to be "free from sin," and to become "the servants of righteousness."

CELEBRATION OF NEGRO EMANCIPATION ON THE FIRST OF AUGUST.

In accordance with the recommendation of the Anti-Slavery Committee, the London Missionary Society, the Con-

gregational Union, and other bodies interested in that great act of national justice and benevolence, the first of August was generally observed in our Churches as a day of special thanksgiving and united prayer. In and around the metropolis united services were held, at the Weigh-House, Ranelagh Chapel, Islington Chapel, and other central places in the different districts. Throughout the country it was also celebrated by religious exercises and public meetings. Liberal collections were made for the Bible and the Missionary Societies, and the different bodies of Evangelical Dissenters thankfully joined in these delightful services. The event was not generally noticed by the members of the established Church, although, as it happened on a canonical day, public worship would not have been irregular. Why was this?

ASYLUM FOR THE ORPHAN DAUGHTERS OF DECEASED GOSPEL MINISTERS.

At a General Meeting of the Subscribers and Friends of the London Society Female Orphan Institution, Park Street, Islington, held at the Congregational Library, on Wednesday, July 30th, (T. Challis, Esq. Treasurer;) two girls, each of whom have lost both her parents, were elected. Mary-Ann Deacon, daughter of the late Rev. Stephen Deacon, of Earl's Barton, Northamptonshire; and Dinah Herring, daughter of the late Rev. John Herring, of Cardigan.

RECENT DEATHS.

On Monday, May 5th, 1834, the Rev. JOHN TENNANT entered into his rest. From the suddenness of the event, and the fact that the deceased was eminently

prepared for it, he might almost be said to be translated without seeing death. He had for sixteen years occupied an important sphere as pastor of the Independent Church at Wells, Norfolk; and, under the full proportion of trials and discouragements incident to the faithful discharge of such an office, the Divine blessing, which manifestly attended his labours, proved that they were not in vain in the Lord.

In the character of Mr. Tennant, qualities were combined, which, when existing singly, command respect, but when bestowed to the degree in which he enjoyed them, attach a value to the man and the Christian, which gives him weight and influence in any sphere. With a power of mind, of no common order, was connected a Christian humility which rendered him always unassuming; an uncompromising faithfulness in enforcing the claims of the Gospel, was invariably attended with a kindness and affection which convinced the sinner how he longed for him in the bowels of Jesus Christ; his zeal for the promotion of the Saviour's cause furnished a bright example to his brethren in the ministry, while his disposition and sound judgment universally qualified him as their adviser. We hope to furnish our readers with a more extended notice of this "man of God."

We regret to announce the death of the Rev. JOHN ROBERTS, the venerated pastor of the ancient Congregational Church at Llanbrynmair, Montgomeryshire, which took place on the 21st of July, 1834, in the sixty-eighth year of his age, deeply regretted. We shall give an account of the Church over which he presided 28 years, in our next.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from Drs. J. P. Smith—E. Henderson, and J. Morison—Rev. Messrs. W. Spencer—W. Davis—W. Legge—W. Ellerby—R. H. Shepherd—G. B. Kidd—J. Barfitt—John Thornton—S. Roberts—J. Burder—D. Bagot.

Also, from Messrs. J. Tudor—R. Theobald—Josiah Conder—W. Ellerby—B.

B. is informed, that if the work he refers to, "Rules of Discipline," &c. is sent us, it will obtain an impartial notice.

Our limited space compels us to decline the insertion of articles of Intelligence that have not some connection with the immediate objects of this Periodical.

A Correspondent, who has been in the ministry thirty years, begs us to inquire of the Pastors, Itinerants, and Theological Students, if they have read Mr. A. Barnes's Essay on *Practical Preaching*, which he thinks cannot be read without advantage. It has given him, he says, views of the importance of his work, more extensive than he has before possessed.

The Address of the Blackburn Academy has been several months in type, but on account of its length, we have not had an opportunity to insert it. We hope to publish it in our next.

We are also compelled to delay several other valuable Communications until our next.